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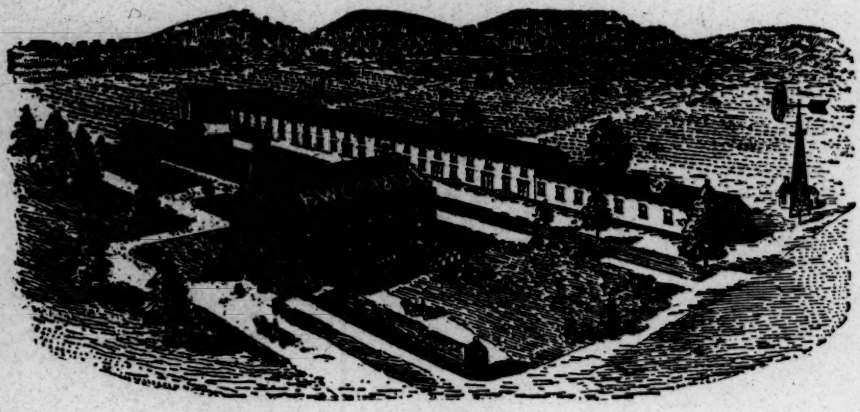

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THE ECCLESIASTICAL REVIEW

VOLUME 104.—APRIL, 1941.—NO. 4.

THE PROBLEM OF THE ESSENCE OF THE MASS IN PANORAMA.

AN eminent historian once declared that through extraordinary concurrence of circumstances a certain moment of history often becomes the father of centuries. From the standpoint of Divine worship, this remark is supereminently true of the Unbloody Sacrifice of the Catholic Church. Drawing its genesis within the hallowed precincts of the Cenacle on the evening of the Last Supper, this Divinely-conceived Rite, through which Our Blessed Lord chose to affix His signature to the charter of His newly-established religion, has constituted through the passing centuries the very heart of the Catholic Church; the keystone of that mysterious arch which supports Her glorious structure of doctrine; the cornerstone of Her supernatural authority; the hearthstone of Her dynamic life.

Our problem pertains distinctively to the post-Tridentine era of Catholic thought. To the world of the last four centuries the intensively active scholarship of Catholic theologians has bequeathed a vast treasury of Eucharistic literature, remarkable in its quantity, variety, and vigor. During the earlier portion of this period, in the years immediately subsequent to the eventful days of Trent, the Church's scholars were chiefly motivated to focus their attention and theological genius upon those aspects of the Eucharistic Sacrifice against which the poignant attacks of Protestantism had been so recently directed. Their sole objective lay in the desire of demonstrating the reality and truth of the Eucharistic Rite, as the Unbloody Renewal of the Sacrifice of Calvary; the apposite means formulated in the economy

of salvation for the application of Christ's inexhaustible treasury of grace and merit to the souls of individual humans.

In later years, especially during the period subsequent to the adjournment of the Vatican Council, the interest of our theologians has come to be identified with a rising tide of Eucharistic devotion which has recently swept over the Church. No longer encountered with the specific exigencies of bitter controversy, the scholars who have labored in the more modern arena of Eucharistic literature have freely expended their efforts in a common endeavor to establish the devotion of our people upon a more sound and solid theological basis; to foster through the Liturgical Movement the active participation of the laity, as a group, in the oblation of the Mass; and most especially, to present the several Catholic doctrines of the Eucharistic Sacrifice and Sacrament in their entirety, in their correct proportion, in their proper relation to the grand and majestic synthesis of Catholic Faith peculiar to the golden age of Scholasticism.

Despite this diversity of motive, so patent and easily discernible during the post-Tridentine era, a goodly portion of the treasury of Eucharistic thought has been devoted to the problem of the Essence of the Mass. To this problem the Church has never afforded a definitive solution. As a result, in this, as in all such matters of open speculation, the ingenuity of theological scholarship has spent itself in contriving the myriad forms of possible solution. Of the several theories evolved in answer to this intriguing problem, there is none which can be designated as flawless and ironclad. In these few pages, the author would purpose, first, to indicate the principles upon which the solution must be established; secondly, to outline the general trends of thought peculiar to this controversy; and finally, to designate that particular theory which seems most probable, most reasonable, most consonant with defined Catholic Dogma and Traditional Catholic Belief.

A. The Principles upon which the Solution must be Established.

The *Magisterium* of the Church has placed the basic dogmas regarding the sacrificial nature of the Mass above and beyond the realm of theological controversy. These doctrines, authentically declared truths *de fide*, are embodied in the following decrees and canons of the Council of Trent.

1. The Mass is a real sacrifice, in the true and proper sense of the term.[1] This canon precludes all possibility that the Eucharistic Rite be considered a simple sacrifice of praise or thanksgiving, or a *nuda commemoratio* of the Bloody Sacrifice enacted on Calvary.[2]
2. The Mass is a sacrifice which is representative of the Sacrifice of the Cross.[3]
3. The Victim offered in the Mass is Christ Himself, rendered present beneath the sacramental species of bread and wine.[4]
4. The Principal Priest who sacrifices in the Mass is also Christ Himself.[5]
5. The Eucharistic Victim is immolated at least in a mystical manner.[6]
6. The immolation, proper to the Eucharistic Sacrifice, is unbloody in character.[7]

These decrees and canons make no pretense of answering all the questions which have attracted the attention of interested scholars in the past and present. Their content rather serves as the changeless and imperishable foundation upon which all Catholic doctrinal and devotional thought in this matter must be builded; to which all such Catholic thought must necessarily conform. Beyond the scope of these basic doctrines, therefore, the door of theological speculation still remains open.

[1] Trent, Sess. 22, can. 1; DB., 948: *Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium*, etc. . . A. S.

[2] Trent, Sess. 22, can. 3; DB., 950: *Si quis dixerit, Missae sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in Cruce peracti*, etc. . . . A. S.

[3] Trent, Sess. 22, c. 1; DB., 938: *Is igitur Deus et Dominus noster . . . ut dilectae sponsae suae Ecclesiae visibile sicut hominum natura exigit, relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentaretur, ejusque memoria in finem usque saeculi permaneret*, etc.

[4] Trent, Sess. 22, c. 2; DB., 940; *Et quoniam in divino hoc Sacrificio, quod in Missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruente obtulit*, etc.

[5] Trent, Sess. 22, c. 2; DB., 940: *Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa.*

[6] Trent, Sess. 22, c. 1; DB., 938: *Novum instituit Pascha se ipsum ab Ecclesia per sacerdotes sub signis visibilibus immolandum, in memoriam transitus sui ex hoc mundo ad Patrem*, etc.

[7] Trent, Sess. 22, c. 2; DB., 940: *Et quoniam in divino hoc Sacrificio, quod in Missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruente obtulit.*

The language of Councils never oversteps the fundamental lines of Catholic Dogma. The great theologians of Trent, confining themselves to strictly defined truths, were of necessity most circumspect in the formulation of their decrees and canons, lest terms and expressions, favorable to a particular school of theology, be incorporated; lest Catholic Faith and devotion be espoused to the fortunes of a simply theological opinion. These crystallized formulae, embodying certain and indisputable truths, constitute the Catholic rule of Faith in this regard, and hence the degree, with which it is possible to reconcile each theological system with the defined Conciliar doctrines, shall be in each case the criterion and measure of scientific probability and value.

Besides the fundamental doctrines so clearly presented by Trent, there remains a second basic principle to which scholars have often failed to give proper consideration. It is not difficult for us as Catholics to understand that in scrutinizing the essentially sacrificial character of the Eucharistic Sacrifice, we find ourselves in the presence of a mystery, the obscurity and profundity of which the mind of man is powerless to penetrate. Our problem, therefore, is concerned with a singular and unique Sacrifice, so aptly designated by the words in the second consecration as the *Mysterium Fidei*; a Sacrifice which belongs to the order of supernatural realities; a Sacrifice which is effected only through a miracle of Divine Omnipotence. It is indeed a fact beyond human apprehension that the Eucharistic Victim, forever glorious and immortal, is immolated time and time again without suffering, without bloodshed, without physical death, while in every other major sacrifice recorded in human annals, the proper victimation always entails a death through bloody immolation. Furthermore, the very possibility of such a singular mode of immolation arises from the equally extraordinary and wonderful fact that the Divine Victim is here offered, not in His own species, but rather *in specie aliena*, i. e. beneath the Eucharistic species of bread and wine. The Holy Sacrifice of the Mass, therefore, in addition to the common characteristics of all other sacrifices, possesses a *congeries* of notes which are proper to Itself, all of which renders comparison with other sacrifices extremely difficult, not to say impossible.

B. The General Trends of Thought Peculiar to this Controversy.

Since it is defined as *de fide* that the celebration of the Eucharistic Sacrifice is truly and properly a sacrificial action, it follows as a necessary corollary that in this, the Unbloody Sacrifice of the New Law, are found all the elements constitutive of the essence of sacrifice considered *in genere*. When, however, theologians attempt to determine the quiddity of this specific sacrificial action, they find themselves beyond the scope of defined doctrine. For practical purposes, we may reduce to two the salient questions which in the post-Tridentine era have occasioned such spirited controversy among Catholic scholars who have scrutinized with the utmost care and diligence the mystical words and actions used by Our Blessed Lord on the eve of His Passion and Death.

The first of these questions is concerned with the specific liturgical action or ceremony in which the essence of the Mass is contained. During the early days of this period, certain prominent scholars formulated theories which, for the sake of convenience, we might term "extra-consecrational", i. e. explaining the essence of the Mass as embodied *in toto*, or at least *in parte*, within some or other action outside of the two-fold consecration. Certain of these theologians would consider the act of consecration as nonessential for the Sacrifice; others would regard the consecration as a preliminary, or at best, a coessential element. In recent years, however, the number of scholars who subscribe to such opinions is indeed very small.[8]

That the consecration embodies the total essence of the Eucharistic Sacrifice, to the exclusion of every other liturgical action prescribed in its celebration, is a practically unanimous teaching of present-day theologians. In fact, this doctrine now enjoys such theological certainty that the ordinary proofs adduced in its demonstration have come to be regarded as part and parcel of all modern manuals of Catholic Dogma.[9]

[8] For a critical study of such theories, cf. Vacant, *Histoire de la Conception du Sacrifice de la Messe dans l'Église Latine*, Paris, 1894, pp. 1-59; Dowd, *A Conspectus of Modern Catholic Thought on the Essence of the Eucharistic Sacrifice*, Washington, D. C., 1937, pp. 3-31.

[9] de la Taille, *Mysterium Fidei*, p. 435; *Sacrificium ipsa demum consecratione absolvi, non tam hic assumitur probandum, quam supponitur ex antecedentibus omnino certum.*

The second and more involved question is concerned with the formal aspect under which the two-fold act of consecration is considered the essentially sacrificial action of the Eucharistic Rite. In this matter, the heritage bequeathed to the modern student by four centuries of theological research includes a countless variety of distinctions and refinements of explanation regarding the nature of the sacrificial act embodied in the consecration; the precise significance of the Crucifixion and the Last Supper; and the relationship of both these historic events with the Unending Sacrifice daily repeated upon the altars of the Catholic Church.

These several consecrational theories may be reduced to three divisions or classes:

1. Theories which demand for the sacrificial action proper to the Eucharistic Rite a certain species of immolation or destruction;
2. Theories which, after relegating the element of immolation to the level of the mystical or representative, or even rejecting this element in its entirety, consider the act of oblation first in the order of essential importance;
3. Theories which maintain that for a sacrifice in which the victim is offered *in specie aliena*, sufficient explanation of the intrinsic essence is afforded through a simply sacramental immolation.

It is well to recall that not one among these countless theories has been sealed with the signet of the Church's official authentication: there is not one which may be regarded as immune from the well-grounded attacks of adversaries who would brand it with the stigma of insufficiency, and perhaps, falsity: there is not one which may be considered to have absolute claim upon our acceptance. We are at perfect liberty, therefore, to accept or to reject any and all of them.

After an exhaustive study of the myriad theories evolved and defended by the host of scholars who have marshalled the resources of theological acumen and energy in order to bring solution to this phase of the problem, one cannot fail to observe the practically unanimous appeal to a deductive system of methodology. Such a form of logical procedure would of necessity demand that the initial step toward solution must

consist in a determination of the essential characteristics of sacrifice, considered *in genere*.

With regard to the sources to be examined in the task of determining the essential elements of *sacrifice in genere*, theological writers present to the modern student a bewildering maze of contrary opinions, a veritable confusion of tongues. We use the phrase *in the task*, because our scholars are here engaged not merely in a philosophical or historical problem of research, but rather in the investigation of the essential notes of *sacrifice in genere*, ordered of course toward a determination of the specific sense in which the consecration of the Mass can be truthfully designated a sacrificial act. This predetermined aim of their researches has without doubt influenced the procedure to which these authors have subscribed.

LESS PROBABLE SOURCES OF ARGUMENTATION.

In their efforts to determine this precise notion of *sacrifice in genere*, certain theologians would appeal to the wealth of evidence placed at their disposal by Holy Scripture and Sacred Tradition regarding the manifold sacrifices of the Old Law, the Sacrifice of Calvary, and the Sacrifice of the Mass. Others would prefer to confine their inquiry to the data of revelation concerning the central Sacrifice of history,— that consummated on the Cross. A third group chooses to concentrate their endeavors upon the findings of ethnologists and historians, who have contributed to the world of science such a fund of information regarding the primitive cultural practices of Paganism. Others, still, arguing from the nature and religious instincts of man to the mode whereby he should most aptly express his recognition of God's supreme dominion over all things, are content to establish this notion in an *aprioristic* manner.

It would seem that this notion of *sacrifice in genere* might be determined through a perfect synthesis to which we might adduce all the essential elements gleaned from a study of the ancient Jewish rites, the primitive Pagan sacrifices, the Sacrifice of the Cross, the Unbloody Sacrifice of the New Dispensation, and the exigencies and instincts of human nature. In the light of human experience, however, the concrete formulation of such a synthetic notion is an extremely difficult task.

Let us suppose, for the sake of argument, that it were possible to establish a definition of *sacrifice in genere*, in which every last form of sacrifice would be perfectly verified, and to which all the theologians of the Church would gladly agree to subscribe. Even in such a contingency it is far from evident that the notion of *sacrifice in genere*, aprioristically established and universally accepted, could be applied univocally to the Eucharistic Sacrifice and to every other form of sacrifice. The Mass, therefore, is truly *sui generis*, a Sacrifice to which the notion of *sacrifice in genere* is applicable only by way of analogy.

Every endeavor to lay bare the most delicate fibres in the structure of the generic notion of sacrifice, with the express purpose of demonstrating the exact verification of that notion in the Rite of Holy Mass, is equivalent to the adoption of the logically perilous procedure of drawing a certain conclusion from an uncertain major premise. It is precisely due to the fact that many scholars have striven to find in their various explanations the justification of their respective definitions of *sacrifice in genere* that such a Babel of contradictory opinions has eventuated. We might add that the testimony of Holy Scripture and Patristic Tradition cannot be rightfully used by the various authors in corroboration of their several systems. It is hardly necessary to remark that neither the inspired writers of Holy Scripture nor the Fathers of the Church entertained any intention of formulating a theological opinion in this matter: hence, it must be admitted that the various interpretations added to Scriptural and Patristic texts are in each case tinted in such fashion as to harmonize with the prejudices of him who appeals to them for probative evidence. To be sure, the Church has never concerned Herself with the formulation of an authentic definition of *sacrifice in genere*, hence both the theories and the corresponding definitions of *sacrifice in genere*, propounded by the many theologians who have subscribed to such a line of argument as that above considered, must be regarded, to say the least, as extremely fallible. It would seem the part of wisdom, therefore, to abandon this method of procedure, in quest of a more stable and certain major premise.

THE MORE PROBABLE SOURCE OF ARGUMENTATION.

That the Mass is a true and properly so-called Sacrifice is clearly defined *de fide* doctrine.[10] This Unbloody Rite therefore must of necessity verify the definition of *sacrifice in genere*, whatever this latter definition might be. The same may be said of the Sacrifice of Calvary.[11] Such doctrines are clear and explicit. In order to arrive at certain conclusions therefore it would seem most reasonable to proceed from the authentic and infallible Rule of Faith, instead of basing our arguments upon the shifting sands of human opinion.

As hitherto stated, the Tridentine Rule of Faith in this matter affords no directly definitive solution of this problem. It does however provide certain indications which suffice for the elimination of opinions which cannot be rightfully maintained, and for the discernment of the elements which lead to a probable solution. Reproducing the basic principles of Catholic Faith and Tradition, the Council has clearly designated the elements which have ever been regarded as essentially constitutive of the Unbloody Sacrifice of the New Law. These elements, mentioned above in greater detail, may be reduced to three: first, the Real Presence of Christ, the Priest and Victim of both the Bloody and Unbloody Sacrifice: secondly, the oblation of Christ actually made to His Father, in the person of the human representative who ministers in the Name of Christ and His Church: thirdly, the immolation of the Divine Victim, actual, yet unbloody and commemorative of the Bloody Immolation once enacted upon the Cross. It would seem, therefore, that those scholars who have derived from these changeless teachings of Trent their major premise of argument, have *chosen the better part* in this perplexing controversy.

C. The Theory of Sacramental Immolation.

Such a method of procedure, based upon the infallible doctrines of the Council, leads inevitably to the espousal of that which is commonly known as the *Theory of Sacramental Immo-*

[10] Trent, Sess. 22, can. 1; DB., 948: *Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium*, etc.... A. S.

[11] Trent, Sess. 22, c. 1; DB., 938: *Is igitur Deus et Dominus noster... ut dilectae sponsae suae Ecclesiae visibile sicut hominum natura exigit, relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentaretur, ejusque memoria in finem usque saeculi permaneret*, etc.

lation; the theory presented in the simple words of the penny catechism; the theory, advanced during the early days of this period by Zachary Pasqualigo (+ 1664), and championed with truly kaleidoscopic variety of expression by such eminent modern scholars as Cardinal Billot, Gihr, Hugueny, Gillet, Masure, Pegues, Van Noort, besides a countless host of others.[12] This theory, after an exhaustive study of the vast bibliography presented to the modern student, seems most consonant with the defined Dogmas of Trent, as foreshadowed in the words of St. Thomas and St. Augustine.[13]

The theory of *Sacramental Immolation* has in every age maintained such close contact with the Church's Traditional teaching in this matter, that the history of the whole post-Tridentine controversy might well be identified with the modern vicissitudes of the theory itself. In the formula *Sacramental Immolation*, the adjective *sacramental* and the substantive *immolation* react upon one another in mutual explanation of the age-old teaching of the Church. The symbolism of the immolation does not destroy its reality: the reality of the Sacrament does not constitute a new immolation, but rather introduces a new sign of the Bloody Immolation of Calvary. When, under pressure of the methods imposed upon theology by the Reformers, Catholic scholars began to treat the immolation and its sacramental character as two distinct considerations, conjoined indeed, but separable, they turned aside from the open road of Tradition, and soon found themselves enmeshed in endless and fruitless controversies. Certain scholars of the Flemish and Spanish Schools laid excessive stress upon the sacramental element, and in their efforts to appease the Reformers, strove to content themselves with a simply figurative or representative Sacrifice. Others, chiefly of the Italian School, in order to gain a more decisive victory over the heresiarchs, underlined the note of im-

[12] For an outline and critical study of these and other authors who subscribe to the theory of *Sacramental Immolation*, cf. Dowd, *op. cit.*, pp. 215-249.

[13] St. Thomas, Summa Theologica, 3, 83, 1, c.: *Semel immolatus est in semetipso Christus, et tamen quotidie immolatur in sacramento . . . proprium est huic sacramento quod in ejus celebratione Christus immoletur*; cf. 3, 79, 1, c. St Augustine, Epis. ad Bonif., 98, 9, ML., 33, 363: *Nonne semel immolatus est Christus in se ipso, et tamen in sacramento non solum per omnes paschae sollemnitates, sed omni die populis immolatur, nec utique mentitur, qui interrogatus eum responderit immolari? Si enim sacramenta quamdam similitudinem rerum earum, quarum sacramenta sunt, non haberent, omnino sacramenta non essent.*

molation, which led them to seek for a real destruction of the Eucharistic Victim, new and distinct from the Bloody Immolation of Calvary. Some time later there arose the School of Oblationists, who protested with righteous vehemence against the extreme conclusions to which their Catholic brothers, who had by that time practically disjoined the concepts of the Traditional formula, were intent upon carrying their inconsistent argumentation. These Oblationists, the great majority of whom were allied with the French School of Mystical writers, after emphasizing to excess the importance of Christ's internal and spiritual act of self-oblation, ran far afield in their fantastic notions of the invisible Heavenly Sacrifice. In their quest for the Traditional theory of *Sacramental Immolation*, they had lost their way, and made matters still more complicated. Surely, there must be some outlet in this labyrinth of theological speculation; surely, there must be some avenue which leads once more to the high road of Tradition. Only in the theory of *Sacramental Immolation* can we hope to trace the unbroken line of Catholic doctrine, from which all the theories derive their measure of theological truth and security. This theory, which lies closest to the Traditional teaching, is by no means perfect, yet it must needs be considered the explanation which is highest in theological potential, and strongest in theological resistance.

Less than two score of years have passed since this Traditional teaching was placed before the Catholic world in the encyclicals of Pope Leo XIII. The Pontiff's doctrine can be summarized in the following propositions:

1. In the Mass, Christ, the Divine Victim is immolated. The word *immolatur* seems to imply that Our Blessed Lord is here and now actually placed in the formal status of a Victim.[14]
2. The Eucharistic Sacrifice is a continuation of the Sacrifice once enacted upon the Cross.[15]

[14] Leo XIII, Epistola Encyclica de Sanctissima Eucharistia, "Mirae Caritatis," 28 May, 1902, in ASS., Vol. 34, p. 652: *Nam divina est, quae immolatur hostia.*

[15] Leo XIII, Epistola Encyclica ad Archiep. et Episc. Scotiae, "Caritatis studium," 25 July, 1898, in ASS., Vol. 31, p. 12: *Iamvero sacrificium in Cruce factum praesignificabat sacrificia in Testamento veteri usitata, multo antequam Christus nasceretur: Post ejus ascensum in coelum, idem illud sacrificium Sacrificio Eucharistico continuatur.*

3. The Eucharistic Sacrifice is not a simple representation or commemoration of the Sacrifice enacted on Calvary: it is rather the real and true, albeit unbloody and mystical, renewal of the Sacrifice of the Cross, effected upon the altar under the sacramental species of bread and wine.[16]

These doctrines of the late Pontiff, the undying echo of the crystallized teachings of Trent, seem to stamp with the seal of approbation the theory which enriches the simply sacramental Sacrifice with the notes of reality and truth. According to Pope Leo XIII, therefore, the Eucharistic Sacrifice is not merely mystical and representative, but also sacramental, real, and true. From these notes the essence of the two-fold consecration is fully established in the light of the *Sacramental Immolation* theory.

In conclusion, we must needs remark that our problem still remains without satisfactory solution. Provided, therefore, that the Sacrificial character of the Mass be maintained, the question of its essence remains in the realm of legitimate theological controversy. *Adhuc sub judice iis est.* It is well to recall once more, however, that we have been concerned in this problem with a supernatural reality, hence, as in all cases where the highest and most noble feats of human intelligence have spent themselves in attempting the solution of a mystery which has come out from the Heart of God, our knowledge of the solution still remains so far beneath the reality that when we have said all, it is as if we had said nothing. Herein therefore, we have attempted in brief outline to present one of the great secondary matters, to the study and consideration of which the Omniscient God, Who for reasons better known to Himself, despite the absolute unanimity He has been pleased to provide in the principles of Catholic Dogma, has chosen to deliver the world.[17]

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[16] Leo XIII, Epistola Encyclica, "Caritatis studium," in ASS., Vol. 31, p. 12: *Hujus autem ratio perpetuitatis inest in sacratissima Eucharistia, quae non similitudinem inanem memoriamve tantum rei affert, sed veritatem ipsam, quamquam specie dissimili.* Cf. Epistola Encyclica, "Mirae Caritatis," in ASS., Vol. 34, p. 653: *... mortis ipsius non inanis quaedam nudaque commemoratio, sed vera et mirabilis, quamquam incruenta et mystica, renovatio est.*

[17] Eccles. III, 11.

THE SERMON ON THE MOUNT—II.

THE PERFECT LAW OF CHRIST 5: 21-48.

IN this part of the Sermon on the Mount Jesus illustrates how He has come to make perfect the Old Law. He legislates on the 5th and 6th commandment, on divorce, on oaths, on retaliation, and on love of enemies. Six times there occurs the phrase: *You have heard that it was said to them of old*, or its equivalent, and: *But I say to you.* Clearly, Christ's teaching is opposed to another teaching.

Most Protestant commentators, and a few Catholics, understand that Jesus is opposing the teaching of the pharisees.[1] But this view cannot be sustained by the text. The words which Jesus quotes as having been said are taken from the Law, either verbatim or equivalently, with only one addition which is not found in the Law in any manner. Opposed to this is the teaching of Jesus, which is thus opposed to the Law.[2] The opposition to the pharisees can be only secondary, and is included because they were teachers of the people, had set formulas for proposing the law, and at times made additions to the law.

Consequently, "You have heard" refers to the manner in which the people had learned the law through readings and sermons in the synagogues (cf. Jo. 12: 34, Acts 15: 21, Gal. 4: 21). "It was said to them of old" refers to those who first received the Law, and the logical subject is Moses or God.

THE FIFTH COMMANDMENT (VERSES 21-26).

The fifth commandment is quoted verbatim from Dt. 5: 17. The words: *Whosoever shall kill shall be in danger of the judgment*, is not a pharisaic addition to the Law. Its equivalent is found in the laws that decreed trial and punishment for murderers (Lev. 24: 17, Ex. 21: 12, Num. 35: 12-16). "The

[1] They translate ἐρρέθη τοῖς ἀρχαίοις: "It was said by the ancients." Besides the reasons given above against this view, we may mention that the verb used here is always followed by the dative in the New Testament, and that the parallel between the two phrases in our text of itself demands the translation we follow.

[2] In speaking of "opposition" between Christ and the Law, this must be understood in the light of the preceding part of the Sermon. It is an opposition between what is good and what is better, between the imperfect and the perfect, not an opposition which exists between contradictories or between the good and the bad. To quote St. Jerome: Haec dicimus non separantes Legem et Evangelium; sed unum atque eundem suscipientes Deum, qui pro varietate temporum atque causarum, principium et finis, serit ut metat, plantat ut habeat quod succidat, jacet fundamentum ut aedificationi, consummato saeculo, culmen imponat (De Mon., ep. 11).

judgment " is placed here for the punishment inflicted by local courts, found in every city and established according to the Law of Moses (Dt. 16: 18, II Par. 19: 5).

Jesus perfects the Law by forbidding anger in thought and deed. True, the Law and the Prophets had warned the people against anger and its expression (e. g., Lev. 19: 17, Ps. 36: 8, Prov. 15: 18, Wis. 38: 10), but the inner relationship between thought, word and deed had not been explained, and the guilt and penalty of dispositions contrary to the Law had not been established.

The proposition of verse 22 is universal, and cannot be restricted to anger which is the prelude to actual murder. The " judgment " here is the same as in the preceding verse, and means that he who is angry is guilty of sin and subject to punishment, as well as he who commits murder. According to the context, this anger can be no other than the disposition to murder. True, Jesus wishes to touch on all angry disposition, but if the internal act is made equal to the external, then only vindictive anger can be equal in guilt and penalty to murder.

Jesus also declares the guilt of those who violate this commandment in exterior acts short of personal injury. We would first define the terms. " Raca " was an interjection expressive of anger and contempt, and may indicate a lack of intellect. " Thou fool " was also an expression of contempt expressing another's lack of morals and placing him among the pagans. This signification was attached to it by the Jews and the Scriptures (e. g. Ps. 14: 1, Wis. 50: 28, Dt. 32: 6, Is. 32: 6). The " council " is the supreme court, the Sanhedrim.[3]

Jesus teaches that not only murder but also anger and expressions of anger are sinful and contrary to the Law in themselves. The gradation of the penalty is not a mere matter of casuistry, but expresses the truth that between thought and deed there are gradual and true degrees of guilt. While there are different degrees of guilt expressed, there is no distinction between venial and mortal sin in the text.

3 Γέεννα, translated in our Version by " hell," is the New Testament equivalent for the Old Testament Ge Hinnim, " Valley of Hinnom " (I Kgs 11: 7, II Kgs 23: 10, I Esd. 11: 30, Jer. 7: 32). The scene of the human sacrifices to Moloch and polluted by Josias, the valley became the burial place for criminals and animals. Held in horror and avoided by the Jews, it became a symbol of eternal punishment.

In verses 23 and 24 the necessity of putting away anger and ill-will is taught in a popular manner. Jesus supposes one has come to offer some gift at the altar. But this man remembers that his brother has something against him. The context demands that the brother has a just cause for anger or complaint against him who wishes to offer sacrifice, that the latter has given offense or inflicted injury.

Jesus commands the offending party: *Leave there thy offering before the altar, and go first to be reconciled.* The offending party must do his best to bring about a reconciliation before offering his gift. But, since Jesus speaks of love and conciliation, He demands that the offended party take a conciliatory attitude towards him who seeks pardon for his offense. As the precept of conciliation can not be restricted to the Hebrew ceremonial which was to pass away, so neither can it be restricted to sacrifice in the strict meaning of the term. It applies to all good works and all service of God, which are declared unpleasing to God when offered by one who is unwilling to repair injury done to a neighbor.

A second example, taken from judicial preceedings, also teaches the necessity of reconciliation (verses 25 and 36). Jesus advises: *Be at agreement with thy adversary betimes, whilst thou art in the way with him.* The adversary is one who has a just complaint, he is the injured party. The offending party is bidden to seek an agreement, and to satisfy the just demands of the complainant while on the way, before the case has been brought into court. When the matter has once been brought to court there is no room left for mercy and reconciliation, only strict justice prevails. The accused is delivered to the judge, who casts the offending party into prison until he has paid the full penalty to the last farthing.

The figure is easily understood, but writers differ on its application to the spiritual order. Only the injured party or the violated law can be designated as an adversary with whom man should come to an agreement. The agreement is to be made during life by repairing the injury done. Death is followed by the judgment, at which time strict justice will prevail and the penalty for wrong-doing must be paid in full.

In the simile and in its application, the guilty party is cast into prison until he has *repaid the last farthing.* Most Latin

Fathers and earlier commentators interpret " until " as designating a term which cannot be reached, and use the verse as a proof for the existence of eternal punishment. Later commentators, arguing from the same word, interpret it as designating a term which can be reached by payment of the last farthing, and use the verse as a proof for the existence of purgatory. Both views seem overdrawn, since the possibility of paying the last farthing does not enter into simile except as an expression of strict justice. As a just human judge inflicts a rigorous penalty on one who injures his fellow-man, so will the Divine Judge exact a penalty in the rigor of justice from one who refuses to repair the injury done to his neighbor. If the penalty can be paid, the " prison " is purgatory; if the penalty cannot be paid, the " prison " is hell.

THE SIXTH COMMANDMENT (VERSES 27-30).

Jesus first states the Old Law, then extends it and issues an admonition in metaphorical language. Again there is a verbatim quotation of the law forbidding adultery (Ex. 20: 14, Dt. 5: 18). There is no indication in the text that Jesus is correcting any false idea of the pharisees as such.

In the 28th verse, γυναῖκα designates the female sex in general, so that the prohibition includes all women; πρός with the infinitive expresses purpose. The text forbids all looks at any woman which have the intention of satisfying lust, or looks accompanied by desires which tend to the satisfaction of lust. Sinful desires and looks are not forbidden because they lead to adultery, but because they are evil in themselves. For he who thus looks upon a woman has already made himself guilty of sin. As in the fifth commandment, so also here, the internal sin takes the species of guilt of the sin towards which it tends.

The Old Law forbad lustful desires: " Thou shalt not covet thy neighbor's wife " (Dt. 5: 21). This law had as its immediate purpose the interests of the family and the rights of the husband, and was restricted by its wording to desires for another's wife. Jesus extends the Law. He declares that lustful desires for any woman are unlawful and sinful in themselves, and makes the avoidance of such desires a moral day. He also places desire on the same plane as the act, giving it a moral entity in itself, separated entirely from any external act. While not expressly stated in the text, it follows that any external expression of the desire is also forbidden and sinful.

For admonition, Jesus uses a simile taken from medical practice (verses 29 and 30). As the physician removes an unhealthy member of the body in order to save the whole body, so also must man at times undergo a spiritual operation by removing dangers to the life of his soul. And in order to strengthen man for the performance of this operation, Jesus points out the loss entailed by the retention of the object of sin.

The addition of the adjective " right " to the eye and hand in these verses has no particular signification, except that the right may be more valuable than the left in common estimation. The adjective shows that the command must be understood figuratively. " If He spoke only of the members of the body, He would not have spoken of one eye nor mentioned the right only, but both. For he who is scandalized by the right, without doubt will suffer the same from the left. Why, therefore, did He mention the right eye and the right hand? That you may learn that He does not speak of the bodily members, but of those united to us by friendship. If you love anyone, He says, so that you consider him as your right eye, or if you think someone to be as valuable as your right hand, and he harms your soul, cut off even him " (St. Chrysostom). This general interpretation admists of application to any and all who may be joined to man by reason of blood, affinity, friendship, or any other bond. It is better to be deprived of one of these than, retaining the cause of sin, to be cast into hell.

DIVORCE (VERSES 31-32).

In speaking of divorce, Jesus again quotes the substance of the Law as contained in Dt. 24: 1-4. This law granted a perfect divorce, leaving the dismissed woman free to contract a second marriage. For the Law itself calls the man who dismissed her, the " former husband," and the man she marries, her " husband." Further, the first husband is forbidden to take her back after she remarries, which would not be the case if the marriage bond with him still existed. The Prophets, though preaching against the growing laxity of morals and frequency of divorce, never declared the woman who contracted a second marriage guilty of adultery. The Law of Moses did not create divorce, but regulated it and endeavored to lessen the evil.

Jesus, however, desires to remove the evil entirely. The words and clauses of verse 32 have received a variety of interpretations.

The crux of the whole question is the clause: *Except for the cause of fornication.* It has been considered by some as an interpolation (which is unfounded); by others as setting aside one case about which Jesus did not wish to speak; by others as a necessary exception, because an adulterous wife was to be stoned, according to the Law; by others as stating the only cause for which Moses permitted divorce; by others as constituting a temporary exception for Jews; and by others as giving a real cause for perfect divorce for all times.

Setting aside this welter of opinions, we think that the sense of the words is sufficiently clear from a consideration of the text and its construction. The verse has two parts. The first part speaks only of the adultery committed by the woman after she has been dismissed, while the re-marriage of the husband who dismissed her is not considered. The second part of the verse mentions only the adultery committed by a man who marries the dismissed woman.

The re-marriage of the dismissed woman is taken for granted, since one of the reasons for giving the bill of divorce was to make the second marriage legal. Jesus declares that she commits adultery by the second marriage. He also declares that the husband who divorces his wife *makes her commit adultery*, which can only mean that he is responsible for his wife's adultery by placing her in the occasion of sin. An exception is made. If the wife violates marital fidelity, then she alone carries all the guilt of the adultery committed after her dismissal. It may be noted: The clause regarding fornication does not modify the woman's future act, but the act of the husband who dismisses her. Marital infidelity—fornication—is a just cause for putting her away, but it does not dissolve the marriage bond. For she is still guilty of adultery by the second marriage, though the husband is free of responsibility for her act.

The excepting clause is omitted in the second part of the verse, where it should be if it had any bearing on the future act of the woman. It is simply said that the man who marries a dismissed woman is guilty of adultery. From the fact that a husband is free of responsibility for the future conduct of an adulterous wife, it does not follow that another man is free to marry her. The two do not correspond and are not correlated. In the first part of the verse there is stated the morality of the

husband's act in dismissing his wife, with an exception added; in the second part, there is stated the morality of the second man's act in marrying a dismissed woman, with no exception added. In the first part, there is stated the adultery of the woman, which exists in all cases of dismissal and re-marriage; in the second part, there is declared the adultery of the man who married her, which likewise exists in all cases. In the first part of the verse, the husband who dismisses his wife is sometimes free of guilt; in the second part, the man who marries her is never free of guilt.[4]

OATHS (VERSES 33-37).

Both members of the quotation in verse 33 are taken from the Law of Moses. False oaths were forbidden (Lev. 19: 12, Ex. 20: 7, Dt. 5: 20), and oaths made to God had to be fulfilled (Num. 30: 3, Dt. 23: 21). But the Old Law contained no express command to refrain from swearing. Jesus fulfils and perfects the Law by announcing the general principle that the Christian is not to swear at all. He also condemns the use of certain formulas of oaths current at the time.

After announcing the general principle not to swear, Jesus mentions some formulas and gives the reason why they contain true oaths and are to be avoided. Heaven is the throne of God and the earth is His footstool (Is. 66: 1), and he who swears by them calls God to witness. Jerusalem is the holy city, the city of God (Ps. 47: 3), and he who swears by the city also calls God to witness. The head (or body), over which man has no absolute power, is subject to the Lord of life and death, and swearing by it is calling upon God. The reason is, because none of these things would have value if not in some way connected with God. The absence of His name in these formulas does not change their nature, nor their binding force, nor their morality.

Since the Old Testament contains oaths made by God (e. g., Gen. 22: 16, Is. 45: 23), and since the New Testament contains oaths made by Jesus (Mt. 26: 63) and by St. Paul (Rom. 1: 9,

[4] The question of divorce is also treated in Mt. 19: 3-9, Mk. 10: 2-12, Lk. 16: 18, Rom. 7: 2-3, I Cor. 7: 10-11. These texts show that Jesus taught: The unity and indissolubility of marriage was the primitive institution of God; that divorce in the Old Law was an exception, which is now rescinded and abrogated. The texts also show that the Apostles understood Him to forbid all divorce.

II Cor. 1: 23), oaths can not be considered as an intrinsic evil and forbidden under all circumstances. The formulas mentioned and the custom evidently referred to show that Jesus had in mind oaths by private individuals in the ordinary circumstances of life. The Law had not forbidden oaths in ordinary daily affairs, and the people were taught that these formulas were not binding before God (Mt. 23: 16-22). Jesus forbids this frequent and light use of oaths, and teaches that these and similar formulas contain true oaths. As a consequence, oaths demanded by civil or ecclesiastical authority, oaths taken seriously and religiously, are not forbidden.

When Jesus admonishes His disciples: *Let your speech be yea, yea; no, no,* He states an ideal, and demands of His followers that their word should always be so truthful and trustworthy that an oath would not be required. What is over and above the simple word of a truthful man *is of evil.* The meaning is: Oaths are necessary or demanded because of evil—untruthfulness, suspicion, and the like. Because evil shall continue to exist and be found also among the members of the Kingdom of God, it is hinted that so long as evil remains so long will oaths be necessary.

RETALIATION (VERSES 38-42).

An eye for an eye and a tooth for a tooth is taken verbatim from Ex. 21: 24, Lev. 24: 20, and Dt. 19: 21. These texts speak of judicial proceedings and give the norm to be followed in criminal cases. Accordingly, strict and unbending justice was to be exercised in courts of justice. The Law did not intend this norm for private citizens in their dealings with their fellow-man. Likewise, it did not demand that the injured party seek redress, but provided a norm should he do so.

The perfection which Jesus demands of the Christian is: *Not to resist evil.* In order to understand His words properly, we must remember that He teaches what pertains to a Kingdom which is not of this world, that He does not wish to abrogate what is necessary for the government of men and states, and that He gives commands and places ideals for man's private relations to his fellow-men. Furthermore, the leading motive of the Sermon on the Mount is holiness and perfection. The insisting on one's rights is frequently accompanied by offense

against charity or higher perfection. The four examples by which Jesus illustrates and stresses the principle should be considered in the light of these considerations.

Jesus directs the Christian: Turn the other cheek to him who strikes you on the right cheek, give your cloak to him who demands your coat, go three miles with him who would force you to go one mile, give to everyone who asks or desires to borrow from you. The sense of all these sayings is that the Christian should bear new injuries and injustice rather than seek redress for those already inflicted.

Would such a procedure evert law and order, and insure impunity to evil doers? Justice and public order are not considered here. Neither does Jesus give any right to inflict injury. If the principle of our Lord were carried out, it would not destroy courts of justice, but would make them superfluous. That another person or court may arise to deal with violation of rights, and that the injured party may seek vindication of his rights, is founded upon the very essence of justice and love of neighbor. Jesus forbids seeking redress for injury from a motive of revenge, and He advises the Christian to forego the vindication of rights for the sake of greater perfection, but He does not allow these rights to be violated.

LOVE OF ENEMIES (VERSES 43-48).

The first part of the quotation in verse 43 is apparently taken from Lev. 19: 18, which reads in our Version: "Thou shalt love thy friend as thyself." The word used in the Hebrew text might mean friend, country-man, or man in general. The context of Leviticus seems to understand love towards one's country-man alone, since the same verse opposes to this love revenge against another Israelite. Dt. 10: 19 commands love of the stranger who dwells in their midst. A law of universal love was not promulgated, at least not as such, in the Old Testament.

The second part of the quotation: *Thou shalt hate thy enemy*, does not occur anywhere in the Old Law, and must be a pharisaic deduction. The Law, as just stated, commanded love of fellow-countrymen and of the stranger in their midst. Its silence in regard to others might be interpreted negatively. There are many passages in which the Israelites are commanded to destroy certain tribes, with whom they were never to make peace or

have friendly relations. These commands were directed against particular tribes who were to be punished for their crimes against nature and God, and who were also a cause and an occasion of sin for the chosen people. Neither the lawfulness of hatred nor a law of hatred follows directly or necessarily from the Old Law.

Jesus makes the Law perfect by expressly commanding love of enemies. In verse 44 they are designated as those who hate, who prosecute, or who speak evil of the Christian. He is bidden to return this evil in three ways: by loving them, by praying for them, by doing good to them. Since this law of universal love is difficult, Jesus adds motives and reasons for fulfilling it.

Christians are children of God in a special manner and must imitate and become like their Father who bestows sunshine and rain upon good and bad alike. No other benefit of creation is as common as these, and they are the natural causes of most other temporal benefits. God is the model for Christians in loving all men, even their enemies.

The second motive for love of enemies is the difference that must exist between Christians and the rest of mankind (verses 46-47). The publicans, who were tax collectors, were classed by the Jews of the time with sinners, harlots and heathens (Mt. 9: 11, 18: 17, 21: 31). These men, Jesus reminds His hearers, love those who love them. The heathens practice charity and kindness towards their brethren. It follows that those who love their friends only, or who do good only to those from whom they receive the same, are no better than the publicans and heathens in this respect. They do nothing worthy of reward, nothing worthy of praise.

Jesus draws the conclusion: *Be you therefore perfect, as also your Heavenly Father is perfect.* This admonition refers primarily to perfection in the love of neighbor in the universal sense, as shown from its context. It designates a likeness, not equality, for man cannot attain the infinite perfection of God. Jesus proposes a goal or ideal which can cannot reach in order that the Christian may progress as far as possible and never rest satisfied that he has reached perfection.

The Practice of Good Works 6: 1-18.

Jesus does not legislate in this part of the Sermon on the Mount, neither does He urge the practice of good works. Alms

deeds, fasting and prayer are recommended, at times prescribed, by the Old Law. These same works have to a certain extent been practiced by all men of all times. As it was not necessary for Jesus to promulgate the Old Law anew, so neither was it necessary that He promulgate a new law for the actual performance of these works. Jesus takes for granted here that these works will also be performed in the New Kingdom of God by teaching the Christian how he is to perform them.

The theme of this section is proposed in the form of a warning: *Take heed that you do not your justice before men, to be seen by them.* Since " justice " is here specified by examples of good deeds, and since " before men " must refer to external acts, the warning and admonition is given for the external practice of virtue and piety. This admonition does not contradict the admonition to " let your light shine before men, that they may see your good works " (5: 16). Not the mere doing of good in public, but doing good for the purpose of attracting the attention of men, renders the good work valueless in the sight of God.

Vanity and ostentation vitiates the good work. He who performs them from this motive has in reality not done a good work, for he has received his reward here on earth and gains nothing for Heaven. As Jesus emphasized internal acts or virtuous dispositions in perfecting the Law, so also now does He emphasize the interior dispositions in teaching how the three good works of alms deeds, fasting, and prayer, are to be performed by the Christian.

ALMS DEEDS (VERSES 2-4).

Jesus first cites the example of those who give alms from an improper and bad motive. When they give alms, *they sound a trumpet.* Since there is no reason from history or the Scriptures for understanding this literally, as some do, it must be understood as a metaphor for attracting the attention of men. What method was used in attracting attention to what might be called hand-to-hand charity we do not know. But besides private charities, the Jews of the time also had organized charities. These were supported both by taxes and by voluntary contributions, and lists of donations were frequently published. They who gave towards these charities because, or only when

the lists were published, also " sounded the trumpet ". Such men are called hypocrites because they pretended charity and mercy towards the poor and unfortunate which they did not possess. Their reward is not the reward for a good and virtuous deed. They have received what they sought—the praise of men —and can expect nothing more. Their work has no value in the sight of God.

To this ostentation Jesus opposes secrecy in works of charity. The figure in verse 3: *Let not thy left hand know what thy right hand doth*, has given rise to a variety of opinions, some of which were already rejected by St. Augustine as *tam absurda quam ridenda*. The metaphor emphasizes secrecy, the avoidance of publicity. It simply means that the Christian should keep his good work as secret as possible. St. Chrysostom considered it a rhetorical exaggeration, meaning: Ostentation should be so far removed from the intention that, were it possible, the good work would remain hidden even from him who performed it. The reward for charity thus performed comes from God.

Jesus in no manner minimizes the value of works of charity. On the contrary, He teaches that these works, under proper conditions and with right intention, are pleasing to God and meritorious for Heaven. He does not remove value from public works of charity as such. But He does deny all value to these works when performed to gain the attention and praise of men.

PRAYER (VERSES 5-15).

Jesus again cites the example of the hypocrites, who *love to stand and pray in the synagogues and corners of the streets.* A few remarks on the wording of this text, which seems so clear, will not be out of place. " Love " expresses a desire and seeking for such places, with the intention of being seen. " Corners of the streets," according to the Greek text, are intersections, the most public and congested places in the city. Since the same vice is displayed in both places chosen by the hypocrites, praying in the synagogue, a recognized place for prayer, is to be understood as a private prayer before the congregation or some act that distinguishes this one from all the rest. In other words, Jesus is not speaking of participation in common prayer. " Stand " is not to be emphasized or applied to special posture

or attitude while at prayer, for standing was a common posture at prayer. See especially Lk. 18: 11-13, where the humble publican stands while praying in the Temple, just as the proud pharisee also stood at his prayer. It was not the external posture that differentiated between them, but the prayer and its motive.

In opposition to this mode of action Jesus advises the Christian: *Enter thy chamber, and having shut the door, pray to thy Father.* The sense of this admonition remains the same, whether we understand it literally or metaphorically. Prayer is communion with God, and he who prays must seek God alone. Jesus is here opposing humble prayer to ostentatious prayer, not private prayer to public prayer. There is nothing to warrant the conclusion that Jesus was opposed to common or public prayer. Jesus Himself prayed in public (Mt. 10: 40, Lk. 10: 21, Jo. 11: 41-42), and He recommended prayer in common (Mt. 18: 19-20). He does condemn public prayer, as well as private prayer in public, if done for the purpose of attracting attention. Such a prayer, with such motives, is not a " prayer to the Father."

In verse 7 Jesus issues a warning against a fault of the heathens: *Much talking.* This does not designate frequent, persevering and repeated prayers, which Jesus recommended on other occasions. The Greek wording may be better translated with " much babbling." The prayers of the heathens were babbling because they were lacking intelligence, being made up chiefly of numerous names and titles of the gods, repeated over and over again. They thought that the continuous repetitions constituted the essence of prayer and was necessary in order to attract the attention of the gods.

Jesus teaches that the essence of prayer does not consist in mere words, but in communion with God, and that the soul of prayer is the desire and affection. He corrects the ignorance of the heathens by calling attention to the knowledge of God. He knows man's needs, and requires no information. He is the Heavenly Father who loves His children and is willing to hear and grant their petitions. The frequent and repeated prayers of the Christian, therefore, must be based upon confidence in the knowledge and goodness of God.

THE LORD'S PRAYER.

Jesus was not satisfied with a criticism and correction of pharisaic and heathen methods of prayer. He likewise taught

the Christian how to pray by giving a formula of prayer. The spirit which pervades this prayer is one of childlike confidence and trust in the Heavenly Father, of zeal for the honor and glory of God, of charity towards all men, of hatred for sin and desire for virtue.

The Lord's prayer serves the wants and duties of the entire Church and of each individual Christian under all circumstances. It is a prayer for the perfect as well as for the imperfect, for the young and the old, for the rich and the poor, for the learned and the unlearned. The truths contained in it and the blessings sought may occupy the mind of the learned and the saint, yet are so presented as not to be above the grasp of the unlearned and the sinner. In the space allotted to these articles we can give but a few observations on the prayer.

The invocation: *Our Father who art in Heaven*, contains a perfect praise of God, calling to mind His goodness, power and majesty. The Christian addresses God as Father, because to him has come the adoption of sons through Jesus Christ. The title reminds the Christian of the dignity to which he has been raised, calls his attention to the goodness of God, and strengthens him in hope and confidence. The invocation, as well as the rest of the prayer, teaches true Christian charity, for it teaches the Christian that all men are his brethren and that he prays not for himself alone, but for all men.

Hallowed be thy name is a petition that God may be honored and glorified by all. The glory of God prayed for is His external glory, which is promoted by recognition of God's attributes and by the homage paid Him as Creator and Lord of the universe. The glory of God is advanced by holiness of life and by reverence shown His Name and all that this name signifies in God and to man.

Thy Kingdom come has been understood in various particular meanings by the Fathers and commentators. It is considered a petition for the possession of Heaven, or for the spread of the Church, or for the reign of the Kingdom in the hearts of men. Since the word " come " contains several related significations, and since the Kingdom of God includes both the internal and the external reign of God over man, these various interpretations are not mutually exclusive, but all are comprehended by the petition. This petition, therefore, has a wide comprehension.

It asks that the Kingdom of God be made known, increase and prosper in all its phases. Though he who prays may direct his attention to one or the other phase of the Kingdom, it must be remembered that the petition seeks primarily the honor and glory of God through the Kingdom.

Thy will be done is a prayer that all men may respect and fulfil the will of God expressed in His law, and that each individual may accomplish God's designs as expressed through His representatives or through circumstances of life. *On earth as it is in Heaven* expresses similarity and holds up a model for men. May the will of God be done as perfectly as possible, promptly and joyfully on all occasions, even as it accomplished in Heaven.

Give us this day our supersubstantial bread, is primarily a petition for temporal favors. In the language of the Scriptures, " bread " designates and includes all that is necessary for the sustenance of the body. The adjective " supersubstantial " does not change the nature of the bread asked for. The Greek word επιούσιος occurs only here and in the parallel passage, Lk. 11: 3, and nowhere else in Greek literature. The Vulgate translates it with " supersubstantialis " in Mt., and with " quotidianus " in Lk. The second is the better translation from the standpoint of etymology. Neither is a petition for bodily needs out of place in the perfect prayer, for it reminds man that all benefits, temporal as well as spiritual come from God, and makes man acknowledge his dependence on God for all that pertains to life. Likewise, the petition teaches the Christian how to pray for these gifts: not for abundance, but for what is necessary. Application of the petition to the Holy Eucharist and other spiritual favors is only an accommodation of the text.

Forgive us our debts is a reminder that all men are sinners and in need of justification from God. It also gives man confidence that his sins will be forgiven, for forgiveness is promised by the very fact that Jesus placed this petition in the prayer. *As we forgive our debtors* expresses a condition or measure, which St. Augustine called a contract with God. Patristic interpretation considers it as a norm according to which God will judge the petitioner. The norm, however, is not according to number or greatness, but according to manner and similitude. It teaches and admonishes mercy and reconciliation.

Lead us not into temptation includes as its object all things, both internal and external, which may in any manner cause man

to sin. The words: "Lead us not" have received two interpretations by the Fathers: Let us not be tempted; and, let us not be overcome by temptation. God can not be the cause of incitement to sin, for "God is not a tempter of evils, and He tempts no man" (James 1: 13) God permits man to be tempted, and "lead" may be understood as an hebraism expressing this permissive will of God. The petition is a reminder of the dangers to salvation, admonishes avoidance of the occasions of sin, and gives confidence in God who will make issue with temptation (I Cor. 10: 13).

Deliver us from evil is a "brief and comprehensive clause which sums up all our petitions and prayers. There remains nothing further which we should ask, for when we have obtained this from God, we stand safe and secure" (St. Cyprian). It is a prayer for deliverance from all moral evils and impediments to salvation. And in so far as physical evils may become dangers to the soul or impede virtue, they are also included in the petition.[5]

After giving us His prayer, Jesus pauses in the consideration of good works and recalls the fifth petition: Forgive us as we forgive. Verses 14 and 15 contain an admonition and a warning on this norm in the form of a two-fold principle: God will forgive him who forgives his neighbor; but God will not forgive him who refuses to forgive his neighbor.

The consequence is easily seen in the second member of the principle: *If you will not forgive men, neither will your Father forgive you.* A man who refuses to forgive offenses against himself harbors enmity and hatred against his neighbor. He thus violates the law of charity and has a disposition which is an obstacle to the grace of forgiveness. This part of the principle also forms the conclusion to the parable of the unforgiving servant (Mt. 18: 35).[6]

[5] The "Amen" at the end of the Lord's Prayer in our Versions, and the ending: "For thine is the kingdom and the power and the glory" in Protestant versions, are not part of the original text. Both are omitted in recent critical editions of the New Testament Greek text. Addition of doxologies to sermons and prayers was an early and common practice. Such doxologies were also added to the Lord's Prayer in liturgical use, and crept into the text in some manuscripts.

[6] This parable does not contain the difficulty sometimes found in it, viz. that refusal to forgive revives sin already forgiven. The purpose of the parable is that stated above. An important rule for parables is: Apply particulars in the light of this purpose, which is this case, is to teach that God will not forgive man if he does not forgive his fellow servant. The action of the master serves to exemplify the greatness of the sins forgiven man, from which he should take a rule in dealing with his neighbor.

The consequence does not seem so natural in the first part of the principle: *If you will forgive men their offenses, your Heavenly Father will forgive you also.* It must be remembered, in the first place, that the antecedent here does not exclude other dispositions required for pardon. Secondly, no comparison is made here on the number and greatness of offenses forgiven by man and God respectively. The point of comparison is in the disposition and in the act.

As non-forgiveness of injuries makes a man unworthy of receiving pardon for his own sins, so forgiveness of injuries disposes him for pardon. By it he exercises the virtue of charity, and Christian charity is founded upon the love of God. One who forgives from this motive removes an obstacle to grace and has in part disposed himself for forgiveness of his sins. Because of Christ's promise, he is now given greater confidence in seeking pardon from God.

FASTING (VERSES 16-18).

Jesus condemns publicising this good work and admonishes the Christian: *When you fast, but not like the hypocrites, sad. For they disfigure their faces.* That this sentence refers to feigned sorrow and sadness is shown by the fact they are called hypocrites. The disfigurement of their faces may be understood literally or metaphorically. If understood literally, the hypocrites went about with disheveled hair, covered with ashes, and bearing all the outward signs of penance customary on days of public and general fast. These signs were displayed by them in their privately imposed fasts, thus calling attention to their work of supererogation. Understood metaphorically, the disfiguring of the face means that they wore a mask of sadness, by which they desired to create the impression of piety and of penance which they did not possess. In either case, the verse must refer to a display of their private fasts, for there would be little point in this external show on days when everyone was observing the fast.[7]

[7] The Law established one fast, the Day of Atonement (Lev. 16: 29). Fasting is recommended frequently in the Old Testament, and many particular fasts were decreed by public authority. Zach. 8: 19 shows that, besides the Day of Atonement, four other fast days had been established by custom or positive legislation. Over and above these public fast days, many observed Monday and Thursday as fast days the year around. Jesus condemns displaying signs of fasting on these days.

To this negative admonition, Jesus adds the positive command for the Christian when he fasts: *Anoint thy head and wash thy face.* This command was usually understood metaphorically by the Fathers. " Because it was customary among the ancients to anoint themselves on occasions of joy, He says that we should anoint ourselves, not that we should actually do so, but that we should keep this good with all care and diligence " (St. Chrysostom). This joyfulness would be both interior and exterior, and present on all fast days, public and private.

According to the custom of the times, the command may also be understood literally. In the days of our Lord, anointing with oil belonged to the ordinary care and adornment of the body. The Talmud made a distinction between the " anointing for pleasure " and the anointing for medical purposes. The Rabbans considered bathing and the " anointing for pleasure " unbecoming on a fast day, and so forbad them. One who followed the dictum of the Rabbans would thus appear publicly as one who was observing a fast day from private devotion. Jesus condemns this mode of action, and tells the people of the times to anoint and wash themselves on fast days just as they did not any other day. Then no one would know they were fasting. In a sense, this admonition can be followed literally by Christians of all times and in all circumstances, by avoiding anything in dress or personal appearance which would make their private fast known to others.

An inconsistent exegesis, while holding to the value of alms deeds and prayer, rejects fasting as a good work. It declares that Jesus took away its value and merit. Yet, Jesus said the same about alms and prayer that He says about fasting. One who maintains that He minimized the value of fasting, even desired His disciples to refrain from it, must also maintain that Jesus minimized the value of the two other works. Jesus teaches, as is evident from the texts, that all three works are vitiated and without value or merit if performed in order to attract the attention and the praise of men. But He also teaches that all three are pleasing to God and meritorious for Heaven when performed in the proper manner and with the right intention and disposition.

Norwood, Ohio. RAYMOND STOLL.

[*This is the second of a series of three articles. The third will appear in our May number.*]

" See how thy Master stands on high and preaches. For our Lord, even hanging on the cross, even to his last breath, was not idle, but did and said what was useful for us. In which place, according to St. Augustine, he became a master in his chair of learning, and, suspended on the cross, found it a fitting pulpit. Wherefore, the seven holy words which he spoke from the cross, briefly recall to thyself, and oftentimes meditate them with devotion." [1]

HIS suffering is intense. Once when St. Isaac Jogues and St. Charles Garnier had been ejected in midwinter from one Indian village, refused entrance into another, finally to find lodging after days of cold and hunger in a hut where they were threatened with death and attacked by a maniac, they received a sudden call from a distant village to attend some dying savages. Over the cracking snow, shouldering with difficulty the necessary burden of the journey, Mass equipment, food, clothing, they arrived in time to save " some souls gone astray here and there, who are placed on the road to heaven when they are just about to be swallowed up in hell." These souls deserve a thousand times more than these labors, since they " cost the Saviour of the world more than that." [2] The sufferings of Christ were greater than those of any saint or martyr.

So great is the suffering of any crucified, that blasphemies are expected as a vile relief in the sharp pang of every nerve. To hear blasphemies from a cross, as in the case of the thieves crucified with Christ, was a common experience. But as Jesus is nailed to the cross he says, " Father, forgive them, for they know not what they do." [3] And these words astonish those about him. His thought, even in agony, is for others, not for himself. In the Garden he had said to the cohort come to apprehend him, " If therefore ye seek me, let these go their way." [4] His disciples go free, but he is bound and nailed to the cross.

" Father forgive them, for they know not what they do." They have not the fullest knowledge of their crime of deicide.

[1] Ludolphus de Saxonia, " Vita Jesu Christi," Pars II, Caput LXIII, No. 29, Paris: Palme, 1878, Vol. IV, p. 112; author's translation.

[2] Talbot, Francis X., S.J., " Saint among Savages," New York: Harper and Brothers, 1935, p. 135.

[3] Luke 23: 34. New Testament quotations are taken from the Westminster Version of the Sacred Scriptures, New York: Longmans, Green and Co.

[4] John 18: 8.

No man has the fullest deliberation and fullest consent to sin, for sin is entirely evil. The will must act under some aspect of good, though the good sought be against the eternal good. Sufficient or full knowledge suffices for mortal sin; not necessarily the fullest knowledge. That Jesus' captors sinned grievously is known from St. Peter's words on Pentecost day some two months after the Crucifixion, " Jesus of Nazareth . . . ye nailed up and slew by the hand of lawless men . . . repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the forgiveness of your sins." [5] If every sin hath wherewith God can condone it, most virtue is so tainted as to need pardon. We are all sinners.[6] Christ died for all.[7] He died for me.[8] As I nail him to the cross I hear his words and my heart is overcome with the knowledge of my sin. He is nailed to the cross for my sin.

After the cross was put in place, and darkness had come over the earth, darkness came also into the hearts of men. For it was Satan's hour, and he would not finally be defeated until the death of Christ. But that which Satan sought as a triumph, was to mean his defeat. The death of the Saviour is our Redemption. Satan had left Christ only for a time after the temptation in the desert,[9] and was to return in the Passion. He was bringing about Christ's death, as when he possessed the mob shouting before Pilate, " Crucify him, crucify him! " He did not know that in Christ's death was his defeat and our redemption.

Men were mocking Christ and wagging their heads and shaking their fingers at him. They paused along the highway to Damascus which ran along the foot of Calvary, stood or sat on the broad wall of the city just the other side of the road, and vied with one another in taunt of him. They ridiculed his good works, mocking even a dying man's trust in God. " Others he saved, himself he cannot save . . . He trusted in God, let him deliver him! " [10] The robbers crucified near him tried to

[5] Acts 2: 22, 23, 38.

[6] I John 1: 8, cf. III Kings 8: 46; 2 Par. VI, 36; Eccles. VII, 21; and Proverbs 20: 9, " Who can say: My heart is clean, I am pure from sin? "

[7] Cf. I Tim. 2: 5-6.

[8] Cf. Gal. 2: 20, " Who loved me and delivered himself for me."

[9] Cf. Luke 4: 13.

[10] Matthew 27: 42-43.

divert their minds from suffering with the same imprecations, till one became more and more silent. He imitated the silence of Christ, and then he received a wondrous grace. He would fear God. He would acknowledge his own sins, defend Christ and call him innocent, recognize his kingdom and ask for remembrance in it. And while the other crucified criminal continued to rail at the Saviour, saying, "Art thou not the Christ? Save thyself and us!" the good thief rebuked him and said, "Dost thou not even fear God, seeing that thou are under the same sentence? And ourselves indeed justly, for we are receiving the fitting reward of our deeds; but this man hath done naught amiss. . . . Jesus, remember me when thou comest into thy kingdom." [11]

Covered with blood, turning his head with difficulty, Jesus looks on this man of willing heart. If men would only come to him! Mercy, he wills, and not sacrifice.[12] He would forgive all as he forgives the penitent thief. He thanks his Father for this soul; he will cleanse it of all guilt; he will remit the last iota of temporal punishment; he will take the robber, no, not the robber, the saint, washed in the blood of the Lamb, first to the just in Limbo, then to the Father with himself. And Jesus immediately said to him, "Amen I say to thee, this day thou shalt be with me in paradise." [13]

Mary and John stood not far off, and Jesus thinking of everybody, thought especially of them. "When Jesus therefore saw his Mother and the disciple standing by, whom he loved, he saith to his mother, 'Woman, behold thy son.' Then he saith to the disciple, 'Behold thy mother.'" [14] St. John promised his Master to care faithfully for Mary, for the Scripture says in the same place that from that hour the disciple took her to his own.

Mary was nearing fifty years of age. Having borne Jesus as a young maiden of about fifteen, she lived with him and for him, heart and soul, during the thirty-three or more years of his life,[15] Bethlehem, Egypt, Nazareth,—Nazareth some twenty

[11] Luke 23: 39-42.

[12] Cf. Matthew 9: 13; Osee 6: 6.

[13] Luke 23: 43.

[14] John 19: 26-27.

[15] According to Prat, we may place the birth of Jesus at 6 B. C. and his death at 29 A. D. Prat, Ferdinand, S.J., "Jesus-Christ: Sa Vie, Sa Doctrine, Son Oeuvre," Paris: Beauchesne et Ses Fils, 1938, ed. 7, Note B, Vol. I, p. 490.

or twenty-five years, where she brought him up, and where he took to her ways, her manner of speaking, her simple, steady toil and deep, meditative disposition. He was more like her because he had no earthly father. "She never deserted him; in his infancy, in his childhood, in his youth, in his Passion, she was his consoler and servant. She nurses the infant, follows after and hears the preacher, sees him suffer, and suffers with him. She thinks of the abuse he receives, sees his wounds and hears his words." [16] Now he is going from her, but to the end he relies on her and needs her. He asks her to care for John. "Woman, behold thy son." "The Lord gives John to his mother for Jesus, the servant takes the place of his Lord, the disciple is given for his Master, man for the true God, the son of Zebedee for the son of God, the relative for the son, who was her whole joy, her life and solace. This exchange crucifies the mother inwardly, and is more bitter to her than all the corporeal pains of the Passion. Other human hearts, though made of stone or steel, must be touched, for who will hear him without lament as he utters this word? He does not say to her, 'mother,' but 'woman,' lest he cause greater grief in his mother. Whence Chrysostom, treating this question, says, 'O good Jesus, dost thou so unkindly address thy dear mother? She sweetly nursed thee, reverently fondled thee, carefully reared thee. Yet he did not call her 'mother,' continues Chrysostom, 'but woman, a name she had in common with others, lest the name mother, because of its tenderness and because of the love it would arouse if expressed, might further afflict the soul of the Virgin. She sees the sufferings of her Son, and if she hears the name mother, she will grieve the more. It was not the time, therefore, to address her tenderly, not the time to call her mother. Perhaps if Christ had spoken more sweetly the Virgin's heart would have broken.'" [17]

Jesus knows his mother's grief, and comforts her from the cross as best he may. If she is charged with the care of John, his beloved disciple; John must care for her during her remaining years on earth. If she is to remain in exile from her Son's heavenly home for some fifteen or more years, she will be mother

[16] Ludolphus de Saxonia, "Vita Jesu Christi," Pars II, Caput LXIII, No. 33, ed. Palme, Vol. IV, p. 117.

[17] Ludolphus, "Vita Jesu Christi," II, LXIII, 32; ed. Palme, Vol. IV, p. 116.

of the infant church, mother of the mystical body, as she was mother of the head, Christ. With the Apostles on Pentecost Day, she receives the Holy Ghost,[18] by whose overshadowing Christ was born, with whose overshadowing the church is born. Therefore, Mary is our mother by grace. Mother of Christ, source of grace, she is likewise mother of all, who by grace are members of the mystical body of Christ. Mother of the head, she is also mother of the members. The Incarnation makes us sons of Mary, though Our Lord's words on the cross are often taken, and not wrongly so, as confirming our sonship of Mary. " Son, behold thy mother." The pangs of childbirth, comments John Damascene,[19] spared Mary at Bethlehem, were reserved for the Passion. In sorrow she brought forth her spiritual children.

The three hours of agony are almost over. At the ninth hour, three o'clock in the afternoon, Jesus cries out with a loud voice, saying " Eli, Eli, lema sabachthani," that is, " My God, my God, why hast thou forsaken me." [20] His spirit is desolate and lonely again, as it was in the Garden. There he had gained strength to receive the kiss of Judas with a mild, " Friend, for what a purpose art thou come! " [21] And all through the Passion, after the desolation of the Agony, he was master of the situation. Not in vain had " there appeared to him an angel from heaven to strengthen him." [22] With complete self-control he stood before Annas and Caiphas, and made it clear to the Sanhedrin that he died as the Son of God, and not for any other charge.[23] Before Pilate he was king, and gave testimony to the truth.[24] But the strength which enabled him to confess his Father and his mission so boldly was fast ebbing. His work was almost complete; his life-blood was draining for the life of the world, and his human will-power neared the exhaustion of its forces. His mother was safe in the care of John, his enemies were forgiven. He had only to die to redeem man. But what a responsibility! No other human will ever have the task he had! He felt the effort.[25]

[18] Cf. Acts 1: 14 and 2: 1-4.

[19] Quoted, Ludolphus, " Vita Jesu Christi," II, LXIII, 34; ed Palme, Vol. IV, p. 117.

[20] Matthew 27: 46.

[21] Matthew 26: 50.

[22] Luke 22: 43.

[23] Matthew 26: 63-64; Mark 14: 61-62; Luke 22: 70.

[24] Cf. John 18: 33-37.

[25] As when " he set his face steadily to go to Jerusalem," Luke 9: 51.

Other men could give themselves to death; only he could will at any moment the cessation of his torments. Although he was a Divine Person, his Sacred Passion was also a continual work of his human will.[26] Other men could die for their friends, but he died for all men, friend and enemy alike. "My God, my God, why has thou forsaken me?" He is alone. In a mysterious instant he feels as if God himself has deserted him, and he no longer dares to use the dear name "Father," but as if in the common lot of all creatures he claims the care of the provident God. "My God, my God, why has thou forsaken me." The joy connatural to the vision of his Father seems suddenly to cease.

Through his mind run the words of his prophet, not so much that he remembered them at the time of his death, but because the prophet knew that he would die with these thoughts in his mind:

> My God, my God, why has thou forsaken me,
> Being far from my cry...?
>
> In thee did our fathers trust:
> They trusted, and thou didst deliver them.
> Unto thee did they cry, and they were saved:
> In thee did they trust, and were not put to shame.
> But I am a worm and no man:
> The taunt of mankind and the despised of the people.
>
> . . . . . .
>
> I am poured out as water,
> And all my bones are loosened.
> My heart has become as wax:
> It is melted within my breast.
> My palate is dried up like a potsherd,
> And my tongue cleaveth to my jaws.
> And thou layest me in the dust of death.[27]

[26] Our Lord was tempted both extrinsically and intrinsically. When Satan showed him all the kingdoms of the world, this was an extrinsic temptation, but our Lord had to resist the natural impulse to power common to his and our human nature. This was an intrinsic "temptation" or trial. He could not yield to such tendencies, good or indifferent in themselves, but not in accordance with his Father's will, but this does not mean that he did not feel them and conquer them.

[27] Psalm 22 (XXI, Vulgate): 1-2, 5-7, 15-16. The Westminster version is used in the quotations from this Psalm.

As the priest at Mass prays liturgically in sacrifice, our high priest on the altar of the cross faithfully recites his offering, and then he sees that his Father will bless him with the gift of all nations, even to the end of the earth.

> And the ends of the earth shall remember,
> And shall return unto Jehovah,
> And all the clans of the nations
> Shall worship before him.
> For Jehovah's is the kingdom,
> And he ruleth over the nations.[28]

Encouraged and strengthened—for his sacred humanity would have succumbed before this to the sorrow had not the Divinity sustained it—he returns to himself, as it were, from his deep desolation. He will complete his sacrifice. He becomes conscious in body and soul of a consuming thirst, the thirst for souls, —souls dearly bought with the blood still dripping from his body, for the great price of these souls is not yet paid.[29] We are not saved *until he dies for us.* The price of our redemption is his death. We are " reconciled to God through the death of his Son." [30] He thirsts to die. He thirsts to suffer more for our salvation.[31] He gives expression to his sufferings to show his love for us. " I thirst." "And straightway one of them ran and took a sponge and filled it with vinegar; and he put it upon a reed and offered it to him to drink." [32] In Jesus' thirst we gave him vinegar to drink; and the vinegar is heresy and sin.[33] "And I looked for one that would grieve together with me, but there was none; and for one that would comfort me and I found none. And they gave me gall for my food, and in my thirst they gave me vinegar to drink." [34]

This is the last Scripture to be fulfilled. Jesus will not drink again the fruit of the vine till he drink it new in the kingdom of his Father.[35] Only then, after his death, will he see the sal-

[28] Psalm 22 (XXI, Vulgate): 28-29.

[29] Cf. I Cor. 6: 20.

[30] Romans 5: 10.

[31] *The Catholic Priesthood, Encyclical Letter of Pope Pius XI.*

[32] Matthew 27: 48.

[33] Ludolphus de Saxonia, II, LXIII, 45; ed. Palme IV, 125.

[34] Psalm 68: 21-22.

[35] Cf. Matthew 26: 29; Mark 14: 25; Luke 22: 18.

vation of men, only then will he appease his thirst for souls. "When we were enemies we were reconciled to God through the death of his Son, all the more, once reconciled, shall we be saved by his life." [36] There is no more work for him to do on earth. He now continues in heaven the work of our redemption, standing, as it were, a lamb sacrificed,[37] and always pleading for us.[38] He would suffer more, but it is not his Father's will, and his Father's will is the measure of all his actions. His sufferings must be blessed by obedience. Suffering is the body of the Passion and obedience is the soul of the Passion. He was obedient "unto death, yea, unto death upon a cross." [39] There is deep significance, therefore, to the sixth sacred word from the Cross, "It is finished." [40] His life's work is done, his Father's will is accomplished. "My food is to do the will of him that sent me." [41] "The things that please him I do always." [42] He would suffer more, but even his desire to save men must be subordinated, in a last act of obedience, to his Father's will. He knows that from heaven he will never cease pouring his grace upon us, "Since he always liveth to make intercession." [43] It is this obedience, more than the physical sufferings of Christ, which is our salvation. "As through the disobedience of one man the many were constituted sinners, so also by the obedience of the one the many shall be constituted just . . . where sin hath been multiplied, grace hath abounded yet more." [44]

With a voice of miraculous depth and clearness, Christ cries out, "Father, into thy hands I commend my spirit." [45] He dies as the Son of God. The miracle of the loud cry from the parched throat astonishes all, and they saw, "Truly he was Son of God." [46] He dies as the son of God. His first recorded words called God, his Father, "Knew ye not that I must needs be in my Father's house?" [47] At the beginning of his public life a voice from heaven had said, "Thou art my beloved Son, in thee I am well pleased." [48] Entering upon his sacred passion in the Garden he had called God his Father, "My Father, if it be

[36] Romans 5: 10.
[37] Cf. Apoc. 5: 6.
[38] Cf. Rom. 8: 34.
[39] Philippians 2: 8.
[40] John 19: 30.
[41] John 4: 34.
[42] John 8: 29.
[43] Hebrews 7: 25.
[44] Romans 5: 19-20.
[45] Luke 23: 46.
[46] Matthew 27: 54.
[47] Luke 2: 49.
[48] Luke 3: 22.

possible, let this cup pass away from me; yet not as I will, but as thou wilt." [49] On the Cross his first words were, "Father, forgive them," and only in the moment of complete desolation, does he forego the comfort of the name "Father" as in mercy he avoided the name "Mother". But now the end has come. "By his bruises we are healed",[50] and calling once more on his Father in heaven, he gains the grace even for us to cry, "Abba, Father." [51]

"Father, into thy hands I commend my spirit." With these words he expires. His spirit will descend into Limbo, and soon with his sacred body rise gloriously into heaven. St. Stephen, stoned to death, saw the heavens opened and Jesus standing on the right hand of God. Stephen prayed, "Lord Jesus, receive my spirit" [52] for Jesus' death made him the Saviour, and through him, in the Holy Ghost, we go to the Father. Jesus recommends his own spirit to His Father; Stephen commends his spirit to Jesus. Through the man Christ, one is led to the God Christ; [53] the mystery of Jesus introduces us to the mystery of God.[54] Through the contemplation of Jesus' life on earth, we understand better the Divine Person. He is the way, the truth and the life, the way because he is man, the truth and the life because he is God. When we contemplate the mystery of the Incarnation, Jesus Christ, one Divine Person, possessing divine and human nature, we inevitably encounter the mystery of the Blessed Trinity, Three Divine Persons, One Divine Nature. Jesus' Father, "My Father", is the First Person of the most Blessed Trinity; "Our Father," is the Blessed Trinity itself, Father, Son and Holy Ghost, one God. "Why do we call God, 'Father'? First, because he created us, but not only the Father, but the whole Trinity created. Then, because he conserves us in being; but not only the Father, but the whole Trinity is the conserving cause of creation. Thirdly, he redeemed us; but not only the Father, but the whole Trinity redeemed us, the Blessed Trinity by its action, the Son by his suffering. And therefore, indeed, in respect to redemption, the Son is rather

[49] Matthew 26: 39. [50] Isaias 53: 5.

[51] Galatians 4: 6. [52] Acts 7: 59.

[53] Adam, Karl, "Son of God," New York; Sheed and Ward, 1934, p. 45, quoting St. Augustine.

[54] Grandmaison, Léonce de, "Personal Religion," London: Sheed and Ward, 1929, p. 122.

to be called Father than the Father alone. Fourthly, Almighty God regenerated us by grace, but this is the work of all Three persons of the Blessed Trinity . . . and therefore the difference between us and Christ. We call God 'Our Father,' not 'my Father.' Christ calls God 'my Father,' not 'our Father,' because in that way in which he is 'our Father,' he is the Father of all, by creation, by conservation, by redemption; but in that way in which he is Christ's Father, his is not the Father of any other. He is the Father of Christ because he bore him from the substance of his being." [55] The merciful heart of Jesus on the cross is the gift of Father, Son and Holy Ghost; and the human heart of Jesus Christ images more perfectly than any mere creature the infinite mercy and love of the Triune God.

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Washington, D. C.

[55] Maldonatus, "Commentarium in Quatuor Evangelistas," in Matt. 6: 9.

Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum.

DE DIRECTA INSONTIUM OCCISIONE EX MANDATO AUCTORITATIS PUBLICAE PERAGENDA.

Quaesitum est ab hac Suprema Sacra Congregatione: " Num licitum sit, ex mandato auctoritatis publicae, directe occidere eos qui, quamvis, nullum crimen morte dignum commiserint, tamen ob defectus psychicos vel physicos nationi prodesse iam non valent, eamque potius gravare eiusque vigori ac robori obstare censentur ".

In generali consessu Supremae Sacrae Congregationis Sancti Officii, habito feria IV, die 27 Novembris 1940, Emi. ac Revmi. DD. Cardinales rebus fidei ac morum tutandis praepositi, audito RR. DD. Consultorum voto, respondendum mandarunt:

Negative, cum sit iuri naturali ac divino positivo contrarium.

Et sequenti die dominica, 1 Decembris eiusdem anni, Ssmus. D. N. Pius divina Providentia Papa XII, in solita audientia Exc. D. Adsessori S. Officii impertita, hanc relatam Sibi Emorum. Patrum resolutionem adprobavit, confirmavit et publicari iussit.

Datum Romae, ex Aedibus Sancti Officii, die 2 Decembris 1940.

Romulus Pantanetti,
Supremae S. Congr. S. Officii Notarius.

SACRA PAENITENTIARIA APOSTOLICA.

Dubium.

CIRCA ABSOLUTIONEM GENERALI MODO IMPERTIENDAM MILITIBUS "IMMINENTI AUT COMMISSO PROELIO".

In Indice facultatum, quas Ssmus. Dominus Noster Pius div. Prov. Pp. XII concessit pro tempore belli, et de quibus in *Acta Ap. Sedis*, a. 1939, p. 710 et seqq., legitur:

"Imminenti aut commisso proeli . . . liceat . . . Sacerdotibus absolvere a quibusvis peccatis et censuris quantumvis reservatis et notoriis, generali formula seu communi absolutione, absque praevia orali confessione, sed dolorus actu debite emisso, quando sive prae militum multitudine sive prae temporis angustia singuli audiri nequeant".

Iamvero quaesitum est: Quid faciendum si aliquando circumstantiae tales sint ut praevideatur moraliter impossibile aut valde difficile fore ut milites turmatim absolvi possint "imminenti aut commisso proelio"?

Sacra Paenitentiaria Apostolica, omnibus mature perpensis, respondendum censuit: In praedictis circumstantiis, iuxta Theologiae moralis principia, licet, statim ac necessarium iudicabitur, milites turmatim absolvere. Sacerdotes autem sic absolventes ne omittant paenitentes docere absolutionem ita receptam non esse profuturam, nisi rite dispositi fuerint eisdemque obligationem manere integram confessionem suo tempore peragendi.

Facta autem de praemissis relatione SSmo. Domino Nostro Pio div. Prov. Pp. XII ab infra scripto Cardinali Paenitentiario Maiore in Audientia diei 7 vertentis mensis, idem Ssmus. Dominus resolutionem Sacrae Paenitentiariae approbavit, confirmavit et publicandam mandavit.

Datum Romae, ex Aedibus Sacrae Paenitentiariae, die 10 Decembris 1940.

L. Card. Lauri, *Paenitentiarius Maior.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointment.

Prothonotary Apostolic "ad instar participantium":

21 November, 1940: Monsignor John J. Boylan, of the Diocese of Des Moines.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A NEW PASCHAL TABLE.

An epact is always a mysterious thing and a nuisance even for the mathematician. Before the Gregorian reform of the calendar in 1582 people got along quite well without epacts; in their Paschal Table they used golden numbers and dominical letters, and by means of these two elements they determined the Easter dates and the other movable feasts of the passing years.

What made the calendar reform necessary was their failure to deduct three days from their solar calendar every four centuries, and to add one day to their lunar calendar about every three centuries. These errors accumulated and by the sixteenth century had become quite disturbing. The mistakes of the past were easily corrected; the avoidance of similar mistakes in the future led the calendar reformers to the unfortunate step of switching from golden numbers to epacts.

It is the purpose of this brief article to show how Easter and the other movable feasts of the reformed calendar may be determined by means of golden numbers and dominical letters without appealing to the theory of epacts.

But first of all it will be necessary to find a given year's golden number. The method is well known and can be briefly stated. If a given year's number in the Christian Era is divided by nineteen, the remainder increased by one will be its golden number. Thus, for the present year 1941, division by nineteen leaves three; its golden number is therefore four.

But how shall one find a given year's dominical letter? There are several methods; the following [1] is as easy as any other and has the advantage of requiring no auxiliary tables.

[1] *The Christian Calendar and the Gregorian Reform*, Sect. 3, Fordham University Press, New York, 1941.

PASCHAL TABLE

1583 1699	1700 1899	1900 2199	Dom. Letter	Easter Sunday
3	14			
	3	14	D	March 22
11		3	E	" 23
	11		F	" 24
19		11	G	" 25
8	19		A	" 26
	8	19	B	" 27
16		8	C	" 28
5	16		D	" 29
	5	16	E	" 30
13		5	F	" 31
2	13		G	April 1
	2	13	A	" 2
10		2	B	" 3
	10		C	" 4
18		10	D	" 5
7	18		E	" 6
	7	18	F	" 7
15		7	G	" 8
4	15		A	" 9
	4	15	B	" 10
12		4	C	" 11
1	12		D	" 12
	1	12	E	" 13
9		1	F	" 14
	9		G	" 15
17		9	A	" 16
6	17	17	B	" 17
14	6	6	C	" 18
			D	" 19
			E	" 20
			F	" 21
			G	" 22
			A	" 23
			B	" 24
			C	" 25

To find the dominical letter to be used in determining Easter in any year after 1582: multiply the given year's hundred number by five; divide the hundred number by four, disregarding the remainder; take the number of the year in its hundred; divide this number by four, disregarding the remainder, add all four numbers thus found, divide the sum by seven, and subtract the remainder from eight. Change the result to the corresponding dominical letter; one being A, two B, etc., and seven, G. Thus, for 1941 we have: 19×5, or 95; $19 \div 4$, or 4; 41; $41 \div 4$, or 10. The sum 150 divided by seven leaves three, which subtracted from eight leaves five. This year's dominical letter is therefore E, which the clerical reader may verify by consulting his breviary or missal. The method looks formidable, but with a little practice it will be found remarkably simple.

We are now ready to use the new Paschal Table [2] that covers a period of six hundred years, and may easily be extended to include any future century; its results are identical with those obtained from the epact tables now in use.

This Paschal Table contains the nineteen golden numbers arranged in three columns, corresponding to three successive periods from 1583 to 2199, a column of dominical letters and a column of corresponding Easter dates. It is used as follows: Seek the given year's golden number in the column proper to the period containing the given year; then the year's dominical letter next *below* that line will indicate the date of Easter Sunday.

Thus, for 1941, its golden number 4 occurs on the eighth last line of the third column; its dominical letter E next below that line points to April 13, Easter, and the other movable feasts of this year, since they depend on Easter, will all likewise be determined.

The same method may be applied to any other year of the reformed calendar to determine its Easter date.

PETER ARCHER, S.J.

Buffalo, N. Y.

[2] *Ibid.*, Sect. 28.

THOSE SECOND NOCTURNS.

In the Eucharistic Monthly, *Emmanuel*, for January 1940, a question was asked about the lawfulness of saying the abridged form of the Second Nocturn when the feast of which it forms a part is reduced to a lower rite, and this abridged form is to be said as a ninth lesson. I was glad to find that the reply was in the affirmative; and the writer also added the information that this abridging was quite modern. I was sorry, however, that he did not give the name of him who did this service to us priests, for I would be glad to mention him by name in my prayers every time I meet one of these abridgements. I purposely call it a service, for these lessons of the Second Nocturn are sometimes disagreeably long; and, to have them made into one, and thus in their entirety, added as a portion of a third nocturn did not add to their popularity; and (at least in my own case) rather diminished than added to the piety and devotion with which we should recite the Holy Office.

I presume I am making an unedifying admission when I say that I dislike long offices, and that I always experience a feeling of resentment when I meet one of them. Nay, I even find myself wickedly hoping that there will be no more canonizations during my few remaining years for the offices of these modern saints seem to grow longer and longer; and it is always a relief to meet one of those older feasts of Our Lord, of our Blessed Lady, or the Apostles, which were composed before this modern tendency to elaboration came into fashion.

Recently, being in a disgruntled mood, I took " time out " to do some measuring and comparing in this matter, and the more I measured the more I felt that the compilers of modern offices are lacking in the sense of proportion. They seem to think that modern saints are far superior in piety and achievement to the pioneers of the early days of Christianity, and that a modern saint or a modern feast requires a lot of writing to make up for the fact that they are new on the list. The prayers and offices of the older saints and feasts are models of brevity and compactness, but in these modern days there is a tendency toward " much speaking ". When some good Latinist or enthusiastic devotee gets a chance of composing a Second Nocturn he seems to think he does not do justice to himself, or his subject,

unless he takes as his models the long nocturns now in vogue, rather than the short ones that come down to us from the early days of the Church. In making this survey it was, of course, necessary to have some standard of measurement. I solved this problem for myself simply by counting the number of lines as found in these nocturns under consideration, omitting the responses which are nearly always from the Common. In doing this counting I used my own breviary.

Needless to say the oldest and most important feasts of the Church are those that have to do with the life of Our Lord, the Blessed Virgin and the apostles. Hence we should expect that their Second Nocturns would be the longest, on account of the persons or incidents they commemorate. Instead of that, however, we find that they are the shortest. There is no Second Nocturn for the feast of Easter and Pentecost, or for their octaves; the feast of the Epiphany has 82 lines; the Circumcision, 74; the finding of the Cross, 67; the Holy Family, 78; Trinity Sunday, 79; and Christmas Day, 100. But when we come down to modern times it is quite different; the feast of the Sacred Heart has 150 lines; and the feast of Christ the King has 246. Indeed this office is by far the longest of the year. Besides the long lessons of the Second Nocturn, there are two long lessons (102 lines), for the Third Nocturn followed by the homily of the Sunday as a ninth lesson. Personally, I must admit that this does not add to the devotion I should have on such a beautiful feast; and I often find myself praying that the composers of future offices will never take it as a model, at least as regards its length.

In the feasts of the Blessed Virgin there is the same difference between the Second Nocturns of the older feasts and those of the recent ones. The feast of the Annunciation has 77 lines; the Visitation has 98; the Presentation, 89; the Nativity, 65; the Purification, 68; the Assumption, 78; and our Lady of Mount Carmel has 92. Coming down to modern times, we find that the feast of the Maternity of the Blessed Virgin has 136 lines; Our Lady of Mercy, 134; the Feast of the Rosary, 136; Our Lady of Lourdes, 200; and the Immaculate Conception, 142. Indeed the Second Nocturns of this last mentioned feast and its octave days are (at least for me) disagreeably long; and the difficult Latin of the Bull from which they are

taken does not tend to make them easier. Besides, both this feast and its octave days have all special (and quite long) lessons for the Third Nocturns, so that I am always glad when the octave is over.

The Apostles also, being the foundation stones of the Church should, according to our ideas of proportion, be placed ahead of those who came later on to continue their work; and yet we find them occupying very modest places in the Breviary. St. Peter and St. Paul, for example, stand out, after Jesus, as the two great names in the spread of the Faith; yet as they are celebrated on the same day, and their Second Nocturn contains only 80 lines; St. John gets 61; St. Thomas, 79; St. Matthew, 96; and the rest are treated in like manner. To these we may add St. Joseph, the Foster-Father of Jesus and Patron of the Universal Church, and his Second Nocturn is only 57 lines, one of the shortest in all the Breviary.

When we leave these names and come down through the conturies we find, of course, great names also, men and women who make up the Church's Hall of Fame and whose work and words are as varied as the life and activities of the Church herself. But we notice that many of their second Nocturns are double or triple the length of those of the feasts of Our Lord, the Blessed Virgin, the Apostles and the early Martyrs. There are, indeed, some of them whose names are household words among the Children of the Faith; but there are many others who are seldom mentioned except on their feast days, or in the locality or religious order in which they lived. St. Peter Chrysologus, for example, has a Second Nocturn of 147 lines; St. John Bosco, 172; St. Thomas Aquinas, 171; St. Paul of the Cross, 160; St. Robert Bellarmine, 184; St. Anthony Maris Zaccharia, 175; St. Cyril and St. Methodius, 218; St. Alphonsus, 194; St. Andrew Avellini, 184; and there are many others of lesser fame, but with equally long or longer Second Nocturns.

Now, of course, I have no prejudice against any of those modern additions to the list of the saints but my feeling on their feast days is that their praises would be, to me at least, very much sweeter if they were much shorter; and when I am asked to pray for the canonization of some modern holy man or holy woman, I always include a few pious ejaculations to them (assuming of course, that they are already among the blessed)

to use their intercessory powers to have a short Second Nocturn in the Breviary. In that way they will be all the more beloved among the hard-worked and distracted secular clergy who very often have to face the recitation of the office when it is already time to be in bed.

And now, having expressed my wishes as regard the Second Nocturn I will presume to go farther and give my reaction to the office as a whole. Perhaps my confession may induce some of my clerical brethren to pray for me, and that will be some recompense. I shall make my confession as a wish rather than a criticism, for the Divine office is the official prayer of the Church, hallowed by centuries of use, rich in the records of the Church's Legion of Honor, a beautiful blending of prayer and poetry and history.

However, notwithstanding all that, I have always felt that the daily office is too long, and I would like to see it reduced to one third or one fourth of its present length. Of course, if I were a member of a religious order I would have the advantage, as part of my daily rule of life, of saying it at a regular specified time, in a specified place, and as one of a group similarly occupied; but being " in the world ", there is no obligation as to time or place or surroundings and I often find myself at the end of the day with little or none of my obligation fulfilled and, consequently, the burden is increased and my piety diminished. Even for one who can read Latin rapidly, there is a good deal of matter between the *Aperi Domine* and the *Sacrosanctae*, and this matter is sometimes considerably increased when we meet some of those long offices to which I have already referred.

We go through the one hundred and fifty psalms every week; which means an average of over twenty psalms a day; then there are the hymns and canticles with the nine lessons, and various responses. So, I often wish that the psalms were divided into four more or less equal groups, one group for each season of the year. I think that in that way we would know and remember the psalms better and have more time to say them, as we are recommended, *digne, attente* and *devote*. If I had one hundred and fifty personal friends whom I had to meet once a week all the year round, I think I should prefer to divide them into four groups, one group for each season of the year.

In that way I would have a periodical change of faces and I think that the change would add to rather than diminish my love for them. That is exactly the way I feel about the psalms. These thoughts are the expression of the way I find myself feeling and wishing about the Second Nocturns, and the Psalms and the Divine Office; and from all who may condemn these thoughts and feelings, I ask the charity of their prayers.

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THE "AUTHENTICA" OF RELICS.

Qu. Recently I obtained a relic of the crib with the *authentica* reading " quam ex authenticis loci extractam ".

I would appreciate if you would advise what is the extension of the words " ex authenticis loci ". Does the *authentica* mean that the Church guarantees the authenticity of the relic, or merely that it is taken from the relics of a church or monastery which are traditionally the true relics of a particular saint? I would also appreciate your giving me references to approved authors on the subject.

Resp. It may be questioned whether the phrase "ex authenticis loci " really presents the correct reading of the document. While no set formula is prescribed for the documents that attest the authenticity of relics, the form which is now quite generally used is patterned upon that employed by the Cardinal Vicar of Rome. The part of the formula which deals with the authentication runs as follows:

" Universis et singulis praesentes litteras inspecturis fidem facimus ac testamur, quod Nos ad maiorem Omnipotentis Dei gloriam suorumque Sanctorum venerationem recognovimus sacras particulas ex ossibus S. . . . quas ex authenticis locis extractas reverenter collocavimus in theca metallica rotundae formae, crystallo munita bene clausa et funiculo serico coloris rubri calligata ac sigillo nostro signata, easque tradidimus, cum facultate apud se retinendi etc."

In all likelihood, then, the phrase is to be read " ex authenticis locis," and implies that the relics are derived from sources which either traditionally or authoritatively are recognized as genuine.

The authenticating document does furnish a moral guaranty of the genuine character of the relic. But the verifying value

of the document extends no farther than the plausibility of the evidence presented. On this question Father Donley very aptly writes: [1] "A signed and sealed letter of authenticity never assumes the nature of an infallible decision that the relic is true. The objective truth of the document rests upon the objective truth of the relic; and if historical research or investigation should ever show that the relic is false, the Church is always willing and anxious to remove the erroneous thing from public cult. There is no question of willful deceit being tolerated, since Canon 1284 rules that the Ordinaries are to remove from public cult all relics which are found to be spurious. It may sometimes happen that statements or documents which have been based on apparently solid and reasonable assurance will be found to lack a true foundation, because of the deceitful nature of the evidences and the witnesses. Just as controversies over the status of persons never become a *res iudicata*, so also does a decision of authenticity for a relic never constitute it beyond all doubt or suspicion. It is never absolutely final, and may always be overthrown by the introduction of certain evidence to the contrary. All evidences adduced to the contrary, however, are of no avail unless they are clearly convincing, because all legal presumptions are in favor of the documented relic."

HOLY WEEK EXPLAINED DURING THE SERVICES.

Is it possible to increase attendance at the morning services of Holy Week? The hour and lengthy duration offer difficulty which in many cases is insuperable, but it is regrettable if many possible participants remain away through lack of knowledge. It would seem that much could be done by pulpit explanation beforehand, and of course talks might be given advantageously to church societies while a campaign by conversation is carried on especially with persons who have the ability to influence others. Study Clubs, too, might take up the discussion. The subject is enticing when there is presented an historical, descriptive and interpretative exposition of the present day rites which, substantially unchanged, have come down to us from the Christians of the fourth century and earlier. Could the appetite of

[1] *Church Law on Sacred Relics* (The Catholic University of America, Canon Law Studies, No. 70, Washington, D. C., 1931), p. 76.

our people be whetted by promising them an explanation of the ceremonies during the service itself?

It is this question that the writer wishes to dwell upon. To be practical there is presented a specimen of an explantion as it might be given on Good Friday. It is only a specimen, for it would seem best that each priest who undertakes the work should compose his own liberal text for each day of Holy Week. Some flexibility is desirable, as he will have to watch his chance to inject remarks between various activities of ministers and choir, and if he is full of his subject he will be ready to add or omit or modify. An interval of only five or six seconds would allow a sentence of explanation, and previous arrangement with a minister for an occasional pause or slower action could permit this sentence without disturbing liturgical continuity.

The speaking might be from the pulpit or altar rail, or while walking up and down the aisles—and if from the aisles, supplementary matter might be told in a low voice to little groups here and there. The informality of a teacher in dignified place and solemn circumstances is probably the best attitude to be sought. Sometimes the people might be given a devotional impulse, but still the whole proceeding could well be closely didactic, trusting the Holy Spirit to move the will. In another year, a devotional or interpretative aspect could dominate.

The writer has tested this program several different years and finds it workable and productive of interest in doctrine as well as liturgy. Herder's ordinary Holy Week text was used as guide for the speaker. It was copiously underlined in red, and there were many marginal notes. No great erudition or research in preparation is required, as will be noticed by reading the simple Good Friday specimen below. Everything given there can be found in four pages of Fortescue's Introduction appearing in Herder's Holy Week Book and in five pages of Canon Keating's pamphlet, *Holy Week Explained* (I. C. T. Society, Brooklyn, N. Y.). In the above mentioned Introduction, Fortescue, in twenty-five pages, supplies a sufficiency of background for explaining the entire Holy Week function. And finally, if there be not enough priests in the parish for the carrying out of this plan, possibly some young one from a Seminary or Religious Institution could be requested for this special work.

It would be well to advise the people to be seated five minutes before service time in order that an introductory talk may give them the proper atmosphere. This is of special importance on Holy Saturday morning when probably best results are obtained by stirring all to imagine themselves in the candle light of a great church sixteen hundred years ago. Then the holy fire outside the church, the procession of the catechumens, the blessing of the baptismal water, the reading of the prophecies, the waiting, the expectation of the Resurrection hour, and the allelujas of the great triumphal mass will mean something very deep.

In a few places, the Good Friday service has lately been held at noon, supplanting the Three Hours Agony. Maybe sometime modern conditions may advise that the present Saturday morning 'Blessings' be held in the evening, followed by the beautiful Holy Saturday mass at midnight, with the Easter mass later in the day. Would it be better thus?

Here follows a specimen for Good Friday.

A Suggested Simple Formula.

Five minutes before services: "These ceremonies gradually shaped themselves in the first three or four centuries after Christ, except the Adoration of the Cross, which was introduced probably in the middle ages.... Follow in your Holy Week Book as closely as you can without becoming confused. It will not be necessary to finish every prayer or paragraph with the priest. The speaker will throw in many of the guiding directions which are in fine print. Keep up progressively with the services and catch the meaning and the spirit rather than the words. Ask *God* now to teach you.... The ceremonies embrace three separate functions; 1) the lessons (or prophecies), various prayers and a narration of the Passion; 2) the Adoration of the Cross, and 3) the Mass of the Presanctified.... We are holding the memorial service of the dead Christ. Note the desolate appearance of the sanctuary.... The tabernacle is empty. (Will it mean more to us in future?) ... In a moment the priests will enter the sanctuary in black vestments, in dead silence, without lights or incense.... They will prostrate themeslves on the floor of the sanctuary in silence, signifying the grief of the Church ..."

I.

While the priests are rising from the prostration: "A prophecy of the redemption will now be read. Note the words near the beginning: 'He will strike and He will cure us. He will revive us after two days.'"

As the reader finishes the prophesy: "A Tract is now read. A Tract is a discourse giving tone or spirit, in apt words of psalms. . . . Read."

After the Tract: "The Celebrant sings: 'Let us pray.' The Deacon adds: 'Let us kneel.' The Subdeacon: 'Rise'. . . . The Celebrant sings a prayer that the grace of the resurrection may come to us."

Before the lesson of the Paschal Lamb: "The Subdeacon now tells the story of the Paschal Lamb which is a type of the Redeemer . . . and a Tract follows. Read until the beginning of the Passion."

While the Ministers are preparing for the reading of the Passion: "The priests will now narrate the Passion—the story of the *fulfillment* of the prophesies. We stand to receive this word of God. One priest narrates the events, another impersonates Christ, a third gives the words of other individuals or of the mob."

After the Passion: "The Passion has told of the act of the Great Universal Mediator—His bleeding prayer on the cross. The Church now follows with a series of official prayers for all classes of people. Each prayer is prefaced by a statement of its objective. The First is for unity and extension of the Church."

Before the second prayer: "For the Pope."

Before the third: "For Bishops, priests, all in major and minor orders, virgins, widows and all people."

Before the fifth: "The fourth is omitted as we have no emperor . . . The fifth is for Catechumens that there may be many with understanding and faith."

Before the sixth: "That there may be no moral errors, diseases, famine; that travellers on land and sea may be safe."

Before the seventh: "That heretics may come back to the faith."

Before the eighth: "We pray for Jews. There is no genuflection, for the Jews mocked Christ by a genuflection."

Before the last: "For pagans. (Pray for distant lands)."

II.

While the Celebrant is removing his chasuble: "The Church laments past and present indignities to Christ. Venerate publicly now the crucifix. To the Jews it is a stumbling block, to the gentiles a foolishness, to us a trophy.... The gradual unveiling, the ascending tone of voice, and the final advancing of the crucifix to the center, solemnly indicate the advancing of the preaching of Christ crucified to the world. The crucifix is placed at the foot of the altar, and the priests through humility remove their shoes and are the first to venerate the symbol of redemption. During the veneration, the *Reproaches* are sung. They are adaptations from the sorrowing scriptures. Read some of them. Think and feel."

III.

After the Veneration of the Cross: "The priests in procession will now bring back to the main altar the large extra Host which was consecrated yesterday. Then will follow what is called the Mass of the Presanctified. It is not a real mass—only a species of Communion Service, for no one acts officially as priest.... No wine is consecrated.... Feel the mixed joy and sorrow in the processional hymn, *Vexilla Regis*,—'Forth comes the standard of the King!'"

When the sacred Host is placed upon the altar: "There is no offertory, no consecration. After honoring the Host by incensing, the Celebrant turns to the people and asks them to pray; and then he begins the prayer taught us by Our Lord, the Our Father."

At the end of the *Pater Noster*: "The priest will now genuflect to the Host and hold it aloft for us to adore. Then he consumes It and drinks the unconsecrated wine. Note the suddenness of the ending. He washes his fingers, says one silent prayer and departs from the altar. We are in deep, silent mourning and confusion."

Just before Vespers begin: "The Vesper psalms are recited, the altars stripped. The sanctuary will be empty. As its real Light is gone, no lamp will burn in any part of the church. The statues and pictures will be veiled. The crucifix will stand out unveiled, alone. The Spouse is mourning for her Lord."

This simple formula, much of which is given in the rubrics, gave relief from continuous reading and monotony. It gave significance to at least some ceremonies, and *de facto* in the solemn concrete circumstances produced results beyond its bare and natural worth.

HERMAN I. STORCK, S.J.

Baltimore, Md.

THE BLESSING OF A TEMPORARY MISSIONARY CHAPEL.

Qu. In China, it sometimes happens that a Missionary when opening a new misson must rent a house to be used as a church and residence for some years. The Ritual certainly forbids the blessing of such a place as a Church or Oratory. Is there any other particular blessing which may be used?

Resp. Van der Stappen, " Sacra Liturgia ", Vol. IV, Q. 330, covers this case when he says that buildings which, when a new parish is formed, are to be used for a time only for the services of the Church, and afterwards are to be used for another purpose, are not to be given the Solemn Blessing of a Church or Public Oratory, but are to be blessed with the simple " Benedictio loci ". In the Roman Ritual of 1925, this blessing is to be found in Tit. VIII, cap. 6: " Benedictio loci vel domus ". This blessing may be omitted (Canon 1160).

Qu. May a chapel, such as mentioned above, be given a Patronal title?

Resp. Unless a Church or Chapel is solemnly blessed, no titular feast may be celebrated. Augustine, " Liturgical Law ", page 434. The house in question cannot be considered a chapel legally, and hence cannot be given a title.

Qu. Whose is the duty or privilege of selecting a title for a church?

Resp. The Ordinary of the place. (Code of Canon Law, Sacred Places, canons 1154 and following.)

VANISHING VALUES.

Materialism has so eaten into the heart of life that in the world of to-day material values are the only ones that seem to count. Wealth, power, physical well-being, have come to be regarded as the only rightful ends of existence. Spiritual values are increasingly overlooked or deliberately set aside. The Christian conception of moral values has come to be looked upon as impracticable and even intellectual values are losing their hold. The result is the paganism and chaos that we find in Europe to-day. In the midst of this chaos and paganism we Christians have to live. We have to strive to stem this current of vanishing values. We are Christians only in so far as we base our lives on the values proposed by Christ's teaching, and Catholics only in so far as we accept the spiritual values offered by the Church. Our values are the measure of our worth.

This extraordinary falling away from Christian tradition, and consequent depreciation of spiritual values, has come gradually and, as it were, imperceptibly. From the rationalism of the eighteenth century, the rush for wealth in the nineteenth—with the development of technical science, even to our own day when the lust for wealth or for power is sweeping everything before it, when mass movements like Communism or National Socialism are destroying the idea of the individual soul, and when the biological solution is supposed to be the last word regarding man's existence, this vanishing of spiritual values has been slowly brought about. Gradually but surely Christianity has been giving way to paganism, to the exaltation of wealth and power, to the cult and adoration of the body, to the pursuit of comfort and pleasure; and in public life to an opportunism which most often denies both spiritual and moral values.

The dynamic forces which rule Europe to-day are Communism and National Socialism, which are only two names for the same thing. Both these ideologies deny the rights of the individual soul, both reject spiritual values, both are vowed to the destruction of the Christian outlook. We Christians stand between the fires of these two forces, and where is the dynamism with which to conquer them? Our faith. Yes, if our faith were dynamic, if it were like the faith of the apostles and early Christians. But what has this faith shown itself to be in those countries which have allowed themselves to be invaded by a

pagan morality, or led away by false and evil ideologies? One by one the once Christian even Catholic countries are being lost to the Church. Countless Christians, even Catholics, have under the stress of pagan conceptions given up the law of God's commandments. Others, led away by false ideologies have abandoned their Catholic faith. Christian faith in Europe has not shown itself strong enough to war against the new paganism. Materialism created a world in which spiritual values came to be discounted, and so left it ripe to accept each and every plausible offer that pandered to immediate selfish aims. Belief in wealth, in power, in life as a means of enjoyment have come to supersede Christian faith, and even among those who still profess to be Christians the outlook with regard to spiritual values is sadly weakened. All are more or less infected with the spirit of paganism. We are back in the early centuries of the Church, but we have not the courage of the early Christians. Other Neros and Diocletians have risen, but where are the Christian martyrs?

Faith has become too easy, religion too much of a private affair. Tolerance was lauded till all things came to be tolerated. A passive attitude with regard to faith and morals was considered sufficient. Now we see the consequences of this passive attitude. Christianity has come to be looked upon as a merely negative force, a thing to be lightly swept aside by anti-Christian rulers when they can offer any present, or supposed temporal gain. The whole world had become so infected with the microbe of material values or with the heresy of relative values, that immunity from the consequent maladies had become impossible. One by one the countries of Europe are yielding up their Christian faith, lured on by hope of material gain or blinded by false ideologies.

The life of the body has superseded the life of the soul. "We must live", live the life of the body; the body having come to mean so much more than the soul. Even where the belief in the rights of the soul still survives, this belief is rather the expression of a personal need than a militant faith in Christian values, and this passive personal faith perishes but too often in its own passivity.

It is only when one has lived through the death of faith in a country, that one realises how this death had been made easy

and natural, and it is only when one has watched by such a death bed that one realises the tragedy of this loss of faith. Living in Austria at the time of the annexation and afterwards, full opportunity was given to study the results of passivity (or perhaps ignorance) in religious matters.

When one commented on the lingering death of faith, people would argue: "But the churches are full." Yes, they were often full, when especially good music, or once popular devotions, or a sense of national tradition filled them. They were not filled when the practice of religion meant any confession of genuine faith. After the annexation the congregation at the Sunday masses dwindled to half their original size. On the other hand the May devotions were frequented because of popular tradition. In the Jesuit church in Innsbruck where these devotions were of a most spectacular kind—in the matter of good music, lights, preaching, etc.—not even standing room was to be found in the enormous church. Speaking of this, one of the Fathers said "And out of those vast crowds perhaps not twenty per cent have any genuine faith. Certainly not twenty per cent go to their Easter duty."

This was the sort of faith which was called upon to make a stand against the religious persecution introduced into Austria after the annexation of the country by Germany. Thirty years ago the Austrian Tyrol was apparently the most Catholic land in Europe. Religion found place in every phase of human life. Work, and pleasure were accompanied by prayer. One would have thought that this outward piety had its roots in deep religious faith, yet last year the entire peasant population of the south Tyrol elected to wander north and to accept German rule although this meant practically the renouncing of their faith. This migration must have been made with a view to material gain, but the population which wandered North knew perfectly well that no advancement in any direction would be compatible with the practice of their religion. The hope of some temporal good, or the gratifying of racial feeling, were preferred to the retaining of their long cherished Catholic faith.

In Austria proper people had grown so passive and indifferent in religious matters that the robbing of the convents and dissolution of monasteries called for no protest or even comment of indignation. The ringleaders had only to cry "away with

the church and the clericals," and the populace was ready to take up the cry.

Assisting a year before the annexation at the Corpus Christi procession (the greatest event of the year) in Innsbruck and noticing the indifference and want of reverence, I said, "The faith of these people must be dead or dying." Events a year later, when the procession was forbidden by the government, proved the truth of the remark. What happened in Austria has happened also in Czechoslovakia, in Lithuania, perhaps in Poland and other countries. Faith has ceased to be a dynamic force and because of the weakness of faith, Europe is rapidly being lost to the Church.

"Of what use is religion?" is a question often asked. "It does not make us richer or more successful, It does not help us to get on in this world." Belief in another world seems to have completely evaporated. Spiritual values have lost their meaning. Even intellectual values are at a discount. Whatever touches the spirit has come to be regarded as questionable. Matter has replaced mind. Not only is religion looked upon as out of date, but learning also shows signs of passing into oblivion. All power being given into the hands of the proletariat means the death of learning. In Germany the universities are deserted. All interest in philosophy or letters appears to be dying. Only in the matter of applied science, directed chiefly towards purposes of destruction in war, is any enthusiasm shown. In most of the universities courses in physical training have replaced the older studies. What was formerly understood by the word culture has ceased to exist. The cult of the body has replaced the culture of the mind.

Still more to be deplored is the ruthless sweeping away of those moral values which were the heritage of Christianity. The idea of truth has broken down before the laws of expediency. Righteousness has come to mean the exacting of rights for oneself. Charity has given way to a universal selfishness, and brotherly love to the herd instinct. The gratification of animal instincts is lauded as indicative of new vitality in the human race. Outside the Catholic church—and alas, sometimes within it—all values based on Christian faith and tradition are being set aside, and new values, those of a pagan civilisation being substituted.

In the midst of this new pagan civilisation we Catholics have to live. To do so as Catholics we need a faith not only strong enough to die for, if called upon to do so, but strong enough to live by in every thought and action; strong enough in this world of shifting values to cling to those eternal values that we have inherited from Christ's teaching and from the tradition of the Church. It is the weakening of the conceptions inspired by religious truth, the yielding to dominant pagan influences, the following of the herd instinct and the inclination to follow the law of least resistence which prepare the way for the death of faith. If faith is to survive it must become a dynamic force, a force equal to the powers of evil which are working for its destruction. If we have to go back to the catacombs, it must be with the spirit of the early Christians. If we have to face martyrdom it must be with the faith of martyrs.

The time for religious passivity has gone by. We have the example of whole countries being lost to the faith because of this passivity and indifference to spiritual values. We need a fierce awakening from our somnolent attitude with regard to religious matters. We need to have the truths of the gospel put once more before us in their full light. We need to learn that there can be no possible compromise between our faith, as Catholics, and the pagan influences around us. If we had not been given a revelation for all time we might cry, "Now is the moment for a new revelation", but the revelation having been once given we need to realise all that it implies.

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THE DISTRIBUTION OF HOLY COMMUNION ON HOLY SATURDAY.

Qu. In a community of priests where no services take place on Holy Saturday, may Holy Communion nevertheless be distributed? Genicot-Salsmans, in their *Institutiones Theologicae*, vol. 11, 9th edition, 1921, mention a controversy on this subject.

Resp. Cappello (*De Sacramentis*, Vol. I, no. 433) states that under the old law, before the present code, there was a controversy on the question of distribution of Holy Communion to the faithful on Holy Saturday, but that under the new law,

it may be distributed " inter Missarum sollemnia vel continuo ac statim ab iis expletis ". The author holds that a moral union between the Mass and the distribution of Holy Communion is required and suffices. Thus a priest, other than the one who has celebrated the Mass, may distribute Communion, shortly afterwards, even ten or fifteen minutes later. However, removing all danger of contempt of the law or scandal, the law obliges " sub levi " and any cause excuses, so that there would be no sin if it would be done once and behind closed doors, or in good faith. The problem presented seems to be solved by Father Cappello: here Holy Communion may be received behind closed doors in the community oratory and there is a reasonable cause, since the priests cannot receive at the proper time. However, if there is a parish church connected with the community residence, Holy Communion should be received there and at the proper time.

Qu. Canon Law permits the distribution of Holy Communion on Holy Saturday during the Mass or immediately after it. May a pastor forbid the distribution of Communion in his church, so that neither priests nor people are allowed to receive on that day?

Resp. Presuming that Mass is said, the pastor may and must give Holy Communion to those who wish to receive, either at the communion of the Mass or immediately afterwards. Cappello states that even a bishop is not able to prohibit the distribution of Holy Communion on those days which the common law permits (*De Sacramentis*, Vol. I, no. 434). This statement is to be found in Capello's treatment of the question on the distribution of Holy Communion on Holy Saturday.

THE FAR EAST AT THE PRESENT TIME.

In these days there is much talk about human culture, far more than at any time in the past. This is not surprising, for never has it been in such danger as at the present moment. On the one hand materialism, assuming a war-like attitude towards culture, is striving to destroy utterly the religious and moral values that are its most precious treasures; on the other hand a social movement characteristic of our times, with international or extreme nationalistic slogans, allied with materialism, makes

towards the limitation, if not the annihilation of human liberty, which is the foundation of every culture and the guarantor of its development. The situation of a man who desires to attain the full development of his creative power, and to raise himself to the highest degree of perfection, is often pitiful; for wherever forces inimical to spiritual culture obtain the ascendency he loses the freedom necessary to creative work, submits to mechanization, and becomes a mere instrument in the hands of those who have physical dominion over him.

All these forces detrimental to spiritual culture were born in Europe, that is, in the West, and therefore are a particular menace to Christian culture. Hence the question arises: what will become of this culture in the future? Will it not be destroyed?

Concerning these subjects my views are set forth in *Is Modern Culture Doomed?*[1] Though fully realizing the danger to which Western culture is exposed, and aware of the gravity of the situation, I nevertheless emphasize therein my optimism, and endeavor to justify it.

This same optimism is equally justified to-day for I am convinced that whatever harm is done by these hostile forces, they evoke at the same time a reaction, thus contributing to the efficiency of the powers for good and to an intensification of their action and also, indirectly, to the deepening of spiritual life.

We need have no fears, therefore, regarding the future of Christian culture. Not that we should look on passively at its gigantic struggle with hostile forces, forces that have increased to a degree hitherto unknown, and which actually have the support of certain government authorities, who finance them liberally and provide them with all the means necessary for their work of destruction. In the idealistic battle which is taking place before our eyes, we should, every one of us, take an active part. All who understand how essential to human life are the values that lie in Christian culture, should do all that is possible to defend it, and should be ready to make the greatest personal sacrifices, even, if necessary, the sacrifice of their lives, to repulse the fierce and venomous assaults of materialism.

[1] "Is Modern Culture Doomed?", *The Catholic Educational Review*, January 1939–February 1940, Washington.

In defending this our Christian culture we must not forget that it is of a universal character, and from its very nature tends towards expansion. The necessity of defence should not darken our vision. Beyond the boundaries of the country to which we belong, beyond Europe and America which developed and grew in spiritual atmosphere thanks to the beneficent influence of Christian culture, there exist the vast continents of Asia and Africa, where its dynamic, creative power is still an unknown quantity, a power still sealed, as it were, with seven seals, still a deeply-hidden spring, from which these continents are separated by dense layers of indifference, by seemingly insurmountable mountains of prejudice. It is important in the highest degree to overcome these obstacles, to reach the peoples inhabiting these countries and to reveal to them the beauty of Christian culture and the transcendent values to be found therein.

The task of spreading Christian culture, of introducing it into countries where it is still unknown, or known only superficially, does not by any means weaken its defensive position. On the contrary, the more we do towards the expansion of culture the stronger becomes its defense. Devoted efforts, made with the intention of enriching with its values the peoples who living in distant lands do not yet know them, stir to activity all those who are occupied principally in the field of defense, awaken within them an immense eagerness for sacrifice and for heroic effort.

The defense of Christian culture is a necessity. It cannot be merely an aim. For this reason, even in times of fiercest warfare, the work of deepening this culture, or enriching it and spreading it abroad, must suffer no interruption. It must go on without ceasing.

The expansion of Christian culture should never be accompanied by the destruction of native culture. This applies principally to the countries of the Far East, India, China and Japan, which possess their own distinct, ancient and highly developed cultures. Only such things as tend to lower it and hamper its development should be removed, while everything which is the fruit of the truly creative human spirit, and which testifies to sincere endeavors to come closer to the ideals of Truth, Goodness and Beauty should remain. All effort should be concentrated in the direction of completing the native culture,

and of enriching it with those elements of Christian culture which it does not possess.

This conception of the work of spreading Christian culture demands a knowledge of native culture. The labor that the acquisition of this knowledge involves is, however, richly rewarded, for work so accomplished is more fruitful and more permanent in its results.

Aware of present-day needs, and of my own personal duty to labor for both the deepening and the expansion of Christian culture, I have for some time been meditating on the possibilities and the means of making its values known to the peoples of the Far East. With this end in view, I have tried to acquaint myself with their cultures.

Theoretical knowledge, knowledge gained from books, does not give an exact picture of these cultures. It is necessary to come into immediate contact with the people and with their life, which conforms more or less to certain norms and is supported by their own culture.

It was with this object in view that I undertook my journey to the countries of the Far East where I had actual and immediate contact with the inhabitants. There is, however, still another reason for my interest in the Far East.

At present, with the tremendous progress in the domain of physics and technical invention, by means of the telegraph, telephone and especially the radio, ideas may travel all over the world with the swiftness of light itself. Things that are happening in Europe may in a few minutes be known also in America, Asia, Africa, Australia and in the Oceanic Islands. Almost in the same moment that the inhabitants of some European city hear the news of what has happened in their midst, this news is carried to the furthermost corners of the earth.

Taking this fact into consideration, the culture of the Far East assumes a special significance, not only because of its difference of character, but also on account of its possibilities of reaction to the direction of European culture. Ideas born in Europe may find a livelier repercussion in the countries of Asia, may there grow in strength and then in time impose upon Europe and America far-reaching changes in the social, economic, political and cultural life of whole nations. What I have in mind is, of course, not only communism but also German racism.

Security, however, against the eventual possibility of a dangerous reaction from the Far East is not the only point. There is something of far greater importance. The nations of the Far East are far better prepared to receive the ideals of Christian culture than were European nations in pagan times. Were it possible to win the Eastern nations to the Christian idea there would be the same result among them as was found in the West during the first centuries of the Christian era. The people of the Far East, after accepting Christian culture, would surpass in spiritual discipline, in faithfulness to ideals and in zeal the nations of Europe too much given to compromise, to hypercriticism, to positivism and materialism. The Far East would then react spiritually on Europe and America, would help to destroy materialism, and would begin a new and splendid epoch, surpassing any recorded in history.

This is why the Far East has always appealed to me and attracted me irresistibly. I had anticipated that it might be so, and my journey has convinced me that this anticipation was reasonable and just. It was solely an idea that started me on my travels. No other consideration played any part whatsoever. This idea meant so much to me that under its influence I was ready to undergo any fatigue or sacrifice, and in face of great dangers I remained as calm as though they did not exist. It carried me over oceans and continents, over mountains and through virgin forests, and filled me with such great confidence in God's protection and in the successful result of my enterprises, that even when the angry sea raged around me and thunder roared and rattled above me, or when life seemed to hang by a frail thread, I looked forward to the future with the serene unquestioning trust of a child.

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APRIL MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

FOR THE CONVERSION OF THE BUDDHISTS.

While figures are said never to lie it may be surprising for many of our Catholic people to learn that there are 180,000 Buddhists in North America. It is for them, as well as for the

150 million other members of this cult scattered throughout the world, particularly in the Far East, that the Holy See asks the prayers of the faithful during the month of April.

Buddhism antedated Christianity by some 500 years and, while some misinformed writers have endeavored to prove that many of the beliefs of the former were adopted by the latter, the divergences of aims and principles far exceed the points of similarity. Certainly there is no place in Catholicism for a doctrine which recognizes a series of existences previous to present life. Neither is there a common ground of belief in a religion which denies man's dependence on a supreme God. Buddhism offers no incentive to good and, while formerly its adherents practised a benevolence toward the needy and sick, to-day its outstanding characteristic is self-love. It is true that many Buddhists become monks, many become nuns, but their monastic life is merely a preparation for the complete personal enjoyment of Nirvana, " the blowing out " or extinction of desire—the negative state of bliss.

The founder of this religion was, so legend would have us believe, the son of the ruler of a district located in Nepal, India. The family name was Gotama and the title Buddha, " the enlightened one ", was not bestowed upon him until after his death by his followers. As a growing youth and young married man Gotama had been an adherent of pantheistic Brahminism. Eventually he left his home and family and entered upon a contemplative life, " which he discovered to be the only true method of escaping from the misery of rebirth and the attainment of Nirvana ". Thus we see that Buddhism had for its foundation the tenets of Brahminism although it admitted the attainment of complete happiness without supplementary rebirths to attain it.

The life prescribed by the founder of Buddhism excluded a desire for the comforts, pleasures and occupations of life, substituting a contemplative existence divested of material desires or possessions. He did not wish his followers to adopt the extremes of the Brahmin ascetics, although the code he admonished his true disciples to use was similar in most ways.

The austerity of Buddha's teaching would have precluded the conversion of the thousands he wished to attract to his way of thinking. Therefore he modified his tenets in order to increase his following. While the offering of prayers and sacrifices to the

gods was denied the monastic devotees of Buddhism, on the theory that the gods themselves may have lacked the perfect wisdom needed for the complete enjoyment of Nirvana, it was allowed the less perfect of his followers. They were also permitted to retain their desire of the hereafter in order to encourage right living. Marriage and family life were denied the monastics but allowed the less fervent Buddhists.

While Buddha is believed to have been a resident of India and the doctrine he taught was based on Brahminism, his teachings in time became more popular outside his native land. Perhaps this may be explained by the fact that the founder recognized the social equality of man, while admitting degrees of his perfection. To-day, therefore, we find Buddhism more prevalent in China, Japan and Korea where monks and nuns of the cult are supported and devoutly revered.

When one remembers the solicitude of the Good Shepherd for the sheep outside His True Fold it is not surprising that the Holy See asks the prayers of the faithful during the month of April for the millions of Buddhists who still adhere to Gotama's teaching. Catholics of the United States are requested to pray earnestly for their conversion, repeating frequently the invocation from the litany of Father de Clippele, S.J.

For the sake of the One Hundred and Fifty Million Buddhists, who seek Peace and Rest for their Souls in Oblivion and do not know that Thou alone art the only peace, we adore Thee, O Lord.

A NEW APPROACH IN THE FIELD OF VOCATIONS.

Educators to-day are stressing vocational courses. The vocational guidance classes inform the pupil of the various occupations, professions, trades in life. In large schools, especially in public schools, an official helps the pupil to discover his aptitudes and likes for a certain occupation or profession and plans his course accordingly. Content courses further emphasize the vocational or practical aspect of education. Now where does the vocation to the higher life, the priesthood or the religious life, fit in the modern school picture? Is it ignored? Not entirely. The "ministry" is mentioned as one of the professions, and general information is dispensed by a layman with all certitude and confidence.

"Necessity is the mother of invention." There now seems to be something that bids fair to fill the need for priestly and religious vocational guidance in the school. It is the St. John Bosco Vocation Club. Will it fill a void and find an honored place in the Catholic school? Let's see what it is and then we shall have some foundation for an answer. The St. John Bosco Club was founded for the purpose of spreading information and encouragement in regard to sacerdotal and religious vocations. It is intended for boys of the 7th and 8th grades and high school, who are interested ever so little in a religious vocation, or who feel a call to serve God in a religious Order, or in the priesthood, and who perhaps do not know which Order comes up to their ideals.

The club attains this purpose chiefly by prayer and through talks given by priests and members of religious Orders and Societies. These informational lectures, we might say, are its principal activity. They characterize it and make it different from most other clubs. Representatives of the local clergy as well as of Religious Communities are invited to address the boys on their respective forms of life, its work, preparation necessary therefor, requirements of admission, etc. This they readily do. When a date is arranged for a certain speaker, it is named after his Order. For example, when a Franciscan is to speak, the meeting is called "Franciscan Night." Thus there are: "Xaverian Day", "Benedictine Night", "Secular Priesthood Day," and so on. When no outside speaker addresses the members, the meeting is called "Club Night," at which discussion and business matters are taken up. All local Orders especially are invited, while representatives of all types of Societies are included in the list of speakers if possible. Moving pictures and slides are used by some of the representatives. Visits to nearby monasteries and seminaries also add to the interest of the Club.

The Don Bosco Club was founded about two years ago by twin brothers, the Passionist Fathers, Matthew and Henry Vetter. Further information about the Club can be gotten by writing to Rev. Matthew Vetter, C.P., 5700 North Harlem Ave., Chicago, Ill. The Club is an extra-curricular activity directed by a priest or brother as moderator. There are no dues or obligations. After some preliminary work of getting the boys interested, the moderator organizes the Club, explains its purpose and announces its program. Speakers are contacted for

the meetings, which may be held every week or two, or less often. They usually take place in the afternoon or evening. It was said there are no dues. However, to raise a little money to defray expenses for the Club Bulletin, constitutions, membership cards, etc., one of the boys may be appointed to collect a nominal fee outside the meetings. Finances are relegated to the background as much as possible. The lecturers donate their services. An indispensable requisite for the success of a Club is the initiative and hard work of a zealous priest or brother. As it is an extra-curricular activity, it demands time and sacrifice. It is all so simple and natural. At first it was merely an idea; now it is developing and showing a healthly growth. Its form is not set, but is subject to adjustments and changes to meet local conditions. The St. John Bosco Club originated in Cincinnati, and soon spread to Louisville, Chicago, St. Louis, Worcester, Aurora, Ill., and other cities. In Louisville there exists a vigorous unit at St. Xavier High School under the moderatorship of the Xaverian Brothers. Last year a large number of religious and priests addressed the Club, the last speaker being the Archbishop of Louisville himself. The moderator reports that there are now twelve boys of the Club studying in ten Orders of the Church. Very encouraging and promising. A weekly religious bulletin does much to vitalize the Club there.

The idea of the St. John Bosco Vocation Club apears to be a happy one at this time, when so much information is handed out to our youngsters in school. They learn much about life through social activities, the movies, and extra-curricular activities; why should they not learn at a young age something about the religious and priestly vocations? Worldly ideas filling the mind tend to crowd out the supernatural. Just at this time there is a need of religious vocations. We know that the Missions will suffer incalculably from the havoc of the European War. Christian culture will suffer likewise. All eyes, especially those of the Holy Father, are looking to America to step into the breach and work for the Church. It is the priest and the religious who spread the Gospel, who preserve the Faith, who guard the inheritance of the Christian world. Is the St. John Bosco Club an answer to the present need of the Catholic school and the Church?

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EUCHARISTIC VISITS.

Priestly holiness is the great demand of our day. In a civilization which to a large extent has become pagan, and daily extends the sinister shadow of its paganizing influences over the weakened Mystical Body of Christ, it is priestly holiness alone that can bring the remedy. Being the light of the world and the salt of the earth, the priest should teach Christian truth and exhibit Christian virtue in his own conduct. He should assume by his holiness of life such powerful spiritual leadership that those who see him recognize in him a true ambassador of Christ. One of the curses of our age is false leadership. The masses are led astray by men who are enemies of God, by an army of false Christs, by the forces of Satan. If mankind is to escape from a complete spiritual breakdown, the true ambassadors of Christ must first assert their spiritual leadership. This can be done only by leading a holy life.

Holiness of life is closely bound up with the Holy Eucharist. Our vocation as priests is Eucharistic. We were ordained to offer up the Eucharistic Sacrifice; we were made the dispensers of Holy Communion and custodians of the Blessed Sacrament. Since the majority of us say Mass almost every day, the Eucharist becomes our daily companion. It is the Holy Eucharist which ought to be for us the fountain of living waters, the most prolific source of spiritual life, our chief weapon and highest glory. Since priest and altar are inseparable, all depends upon our disposition and attitude towards the Holy Eucharist. An eternity of bliss or woe, a throne of glory or an abyss of shame, will follow upon our Eucharistic service. If we learn to love Him whom we daily hold in our consecrated hands, and reserve in our tabernacles, our priestly life can hardly fail to become replete with His holiness, rich in merits and reward, and fruitful in apostolic labor.

While the devout celebration of the Eucharistic Sacrifice is the primary source of priestly perfection, the daily visit to the Blessed Sacrament is a secondary help to sanctity enjoined by Canon Law. According to Canon 125, the Ordinary must take care that the clergy frequently go to Confession, make a meditation of some duration each day, visit the Blessed Sacrament, say the Rosary, and examine their conscience. This

Canon is for the secular clergy. The duties of religious and seminarians are set forth in Canons 595 and 1367. We may ask whether the Code intends the daily visit to the Blessed Sacrament to be a matter of strict obligation for secular priests. The answer is that Canon 125 directly binds the Ordinary to take care that this daily visit is made by his priests. He can prudently exhort them to make this visit. He can also give them a formal command to perform it.

In his *Institutiones Iuris Canonici,* Maroto, speaking of these exercises of piety, declares: " Animadvertendum has dispositiones non esse meras asceticas commendationes esto auctoritative prolatas, sed veram ferunt pro Ordinariis obligationem adlaborandi ut in praxim ipsae reapse deducantur et praeterea inter alia criterium praebent ad diiudicandum quoad provisiones beneficiorum et aliorum munerum de maiore vel minore merito ac dignitate clericorum " (Tom. 1, n. 533). It is easy to see the reason and importance of this obligation. Clerical piety, especially toward the Holy Eucharist, is a matter of spiritual life and death for the clergy. Hence Cocchi states: " Sanctissimum Sacramentum visitent; sunt enim clerici, presaertim sacerdotes, custodes Corporis Christi, et ipso officio Angelorum perfungi debent coram SS. Eucharistia; quae quidem visitatio per quadrantem generatim peragi debet " (Comm. in Cod. J. Can. lib. 2, p. 97).

Since the Code prescribes a daily visit to the Blessed Sacrament as one of the means which the clergy should use to attain to a perfection which is superior to the laity, it would be rash to neglect it. Holiness of life is essential to a priest. Without it we cannot expect to perform our priestly function in the proper manner. In his " Exhortation " Pope Pius X goes so far as to say: " If this holiness—the supereminent wisdom of Jesus Christ—is lacking in a priest, everything is lacking. Because, without holiness, a vast store of the finest learning, keenness and efficiency in management, while they may occasionally be of some service to the Church or to individual souls, are much more frequently the deplorable cause of harm to the Church and souls. How much a priest, even the lowliest, can do if he be holy, how many salutary works he can conceive and accomplish for the benefit of the faithful, all this is evident from the experience of every age of the Church."

Our common excuse for neglecting the daily visit to the Blessed Sacrament and other pious exercises, is that we are overburdened with work and cares. It is quite true that many, especially those who live in big cities, lead busy lives. However, this is no reason for neglecting our own sanctification. Pope Pius XI in his Encyclical on the Catholic Priesthood says: " It would be a grave error fraught with many dangers should the priest, carried away by false zeal, neglect his own sanctification, and become over immersed in the external works, however holy, of the priestly ministry. Thereby, he would run a double risk. In the first place he endangers his own eternal salvation, as the great Apostle of the Gentiles feared for himself: " But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.' In the second place he might lose, if not divine grace, certainly that unction of the Holy Spirit which gives such a marvellous force and efficacy to the external apostolate." With an eye for order, the proper division of work, and a modicum of good will, we can perform many external priestly duties and at the same time remain faithful to the vital exercises of clerical piety. It all depends upon our own initiative, and this is so wonderful in its final results.

However, we owe the daily Eucharistic visit not only to ourselves, but also to our people. In our sermons and exhortations in the Confessional we frequently exhort the people to pay an occasional, if not a daily, visit to the Prisoner of Love. This demands good example from us. How empty will our words sound if we do not practice what we preach; if we tell our devout laity to do a thing which we are not willing to do ourselves. Canon Law state: " Clerics must lead a life, both interior and exterior, more holy than the laity, and be an example to them by excelling in virtue and good works " (Canon 124). The spectre of the empty priedieu in the sanctuary is not at all conducive to the fostering of a tender devotion towards our Eucharistic Saviour in the hearts of the laity. Actions speak louder than words. What we need today is good priestly example, priestly adorers of the Eucharist, who with St. Paul can say: " Be ye followers of me, as I also am of Christ ".

Good priestly example is sometime worth more than the most powerful sermon. The zealous Cardinal Mermillod, who died

in 1892, was bishop of Geneva and one of the great pulpit orators of his time. After preaching in his cathedral an eloquent and powerful sermon on the Real Presence of Christ in the Holy Eucharist, he spent half an hour, as he was in the habit of doing every night, in adoration before the Blessed Sacrament. Upon this particular occasion deeming himself alone, he gave vent to the ardor of his lively faith. As he was about to retire to his rooms, he was beckoned by a lady at the Communion rail. "Your Lordship," she said, "I was present this evening at your sermon on the Real Presence and I confess it made a powerful impression upon me but without convincing me, for I was bothered by a lurking suspicion that perhaps your Grace was defending this dogma of your Church as a lawyer would his brief, that is, without a personal conviction of its truth. I therefore hid behind a pillar in order to observe your bearing toward the Blessed Sacrament as you would pass before It on your way from the sacristy to your room. Your sermon impressed me; your example has converted me. I now believe."

The frequent visit of our Eucharistic Lord will solve our problem of loneliness. Our heart craves for companionship, for reciprocal affection, for a heart that will love us. God who fashioned the heart of Adam knows this, for in Paradise He said: "It is not good for man to be alone: let us make him a help like unto himself". At our ordination to the Subdiaconate we trampled upon this natural craving and renounced our natural right to wedded love and companionship. This was an important day in our lives, so important that the Church commanded us to consider it thoroughly beforehand. The ordaining Bishop addressed us in the following words: "Again and again you must carefully consider the burden which you today, of your own free will, wish to take upon yourselves. For as yet you are free; if you so desire, you may follow secular pursuits; but after you have received this Order, you will be free no longer to change your mind; but you will be permanently bound to the service of God, whom to serve is to rule. Aided by His grace, you will be under obligation to observe chastity, and always to be devoted to the service of the Church. Therefore, while there is time, reflect. If you desire to persevere in your holy resolve, come forward in the name of the Lord."

None of us can forget all we promised on that day. We stepped forward and embraced the burden placed before us. As we returned from the altar, we had taken the yoke of the Lord upon our shoulders and had joined the class of lonely men. We may philosophize about the existence of our problem. We may even try to argue it out of existence. We may drown it in an avalanche of hard priestly work, intense study, divers reading, golf or radio, but we are, humanly speaking, unable to eradicate this craving. To satisfy it would lead us to a breach of our solemn promise. There is but one effective cure, and this lies in the supernatural realm. As priests we are practically never alone. Our Divine Highpriest is with us. He lives in our very midst in the tabernacle and He longs for our companionship. Could there be a better exchange than this? For our renunciation of human companionship, we are offered the companionship of the Son of God.

Clerical celibacy is one of the marvels which our corrupt age is unable to appreciate. Many outsiders think that priests leading a life which is above nature must be hypocrites. Such people fail to understand that the things which are impossible to man, become possible and even easy with divine aid. Some years ago while traveling in the South, I was accosted on the train by a brakeman with the query: " Are you a minister? " " No ", I replied, " I am a Catholic priest." " You priests do not marry," he went on, " How can you live chastely? I know that I fall from time to time." A frank confession of human weakness, indeed. " Well," I replied, " I grant that it is naturally impossible for us priests to live a chaste life, but I deny that it is supernaturally impossible." Then I continued to explain to him how our unaided nature could not preserve chastity intact, but that it can do so with God's grace, and that the Catholic Church gives her clergy powerful means of purity, such as daily Mass, the Divine Office and meditation.

In this matter the daily visit to our Eucharistic Lord plays an important part. For in the tabernacle lives He who " is an infinite treasure to men. which they that use, become the friends of God, being commended for the gift of discipline ". It is our Master who said: " Without Me you can do nothing ". Without His grace and special protection our chastity is bound to wither away like a leaf in autumn. It is a special gift of the

good Master whom we serve, and " as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought Him ". A real lover of the Eucharistic Presence finds himself blessed with the gift of chastity. Every Mass which he offers, every visit he pays to Jesus is a reminder to him of his solemn engagement to his chaste Lover who calls Himself the Lily of the valleys and whom we invoke as the Purity of virgins. In His chaste embrace the soul learns angelic manners, every heart-to-heart conversation with Him renders the soul whiter and purer, and raises the body to a higher level of selfdenial.

" Magister adest, et vocat te ". Such was Martha's message to Mary before Jesus raised their brother Lazarus from the dead. Years ago I saw this Latin text serve as an inscription on an altar cover, and I marveled at the depth of meaning which it contains. Here in the silent tabernacle, often deserted by His priests whom He loves so dearly, lives the Master and calls for His chosen brethren, His apostles in an unbelieving world. He lovingly invites them in His own words: " Come to Me, all you that labour, and are burdened, and I will refresh you ". And who labours harder than the good priest in a world like ours? And who is burdened more heavily than he? Cares upon cares, spiritual and financial problems, misunderstandings and even persecution. Pastoral work in the modern world is a burden which calls for the spirit of martyrdom. Around us paganism in its most insidious forms is increasing. Faith is decaying. The charity of many is growing cold. Social injustice scandalizes the deserving poor. The young are systematically led astray by the movie and theater, the radio and the press, on the street and in public places. Birth-control propaganda saps the vitality of religion from within. Christian family life is breaking down, Communism, militant atheism and Naziism are bent upon the destruction of the Catholic Church. The forerunners of Antichrist are abroad and fight with an army of pseudo-scientists and false prophets. Amidst such conditions, the priest certainly needs the vivifying and consoling presence of Jesus in the Blessed Sacrament.

In the troubled confusion of our times the priest should welcome a message from the Eucharist: " Magister adest, et vocat

te." Come to Him and He will give you wisdom, courage, strength and zeal, for "The queen of the south . . . came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here". You can discuss your pastoral problems with Him. You can put your sorrows into His Sacred Heart. He will be a real Father to you, and you will be His favored son, blest beyond telling. He knows all. He can do all. He will make you victorious if you entrust all to Him and give Him your whole heart.

A faithful friend is the comfort of life, and his worth is so great that Young declares: "A world in purchase of a friend is gain." Friendship of the right type is essential to a well balanced clerical life. As Cicero said, "Friendship improves happiness and abates misery by the doubling of our joy and the dividing of our grief." At the same time we know from experience that the happiness which springs from friendship must be sought not in many friends but in a few good ones. Every priestly heart longs for pure, unalloyed, and stable friendship. We seek and try to keep a few good friends, while we ought to remember that the one great Friend is Jesus in the Blessed Sacrament. While we pursued our studies in the seminary, we aspired in youthful fashion to His friendship. We fully realized our deep unworthiness to have such a Friend, since our sins and shortcomings seemed so appalling. As we received the tonsure, we timidly repeated after the Bishop the words, "The Lord is the portion of my inheritance and my lot: It is Thou who wilt restore to me my inheritance". Soon we ascended from one order to another and thus joyfully climbed the ladder of divine friendship, until on the day of our ordination to the priesthood the bishop ratified our choice by saying to us in Christ's name: "I will not now call you servants but my friends; for you have known all things whatsoever I have wrought in the midst of you. Alleluia." Thus we became the special friends of our Eucharistic Master.

The law of friendship is the law of love. No priest can be a real friend to His Eucharistic Master unless he loves Him, and the more he loves Him the more will his heart be inflamed to love Him more. In every priestly heart there is a void which nothing created can fill. When God fashioned our heart He so deeply impressed the law of love upon it that without His

love even life itself seems worthless. The comforts of life, robust health, money and pleasure, a host of loyal friends and clerical promotion cannot fully satisfy a priestly heart which is ever bound to ask, " Where is thy God? " God laid down the law of priestly friendship when He said, " Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with thy whole mind." Christ explained this law of whole-hearted love and friendship when He said, " You are My friends, if you do the things that I command you ". Such is our heart and Christ's claim upon it. The eternal flames of love enkindled in our souls at Baptism, replenished in Confirmation, increased in numerous Confessions and Masses, are to spread into every faculty of ours and should make of our souls vast reservoirs of divine love which should overflow into the hearts of men. " I am come to cast fire upon the earth," says Christ, " and what will I but that it be kindled? "

Our priesthood is the greatest proof of Christ's special love which He could give us. We are His ambassadors, His favorite sons, His beloved priests, His chosen friends. And what return does He ask for all this? Nothing else but " Son, give Me thy heart! " How do we requite His love? One day He addressed the people of his own country and said: " A prophet is not without honor, save in his own country, and in his own house ". There lies a world of pathos in this text, and we may apply it to His Eucharistic throne. We are His chosen people, we live in His country, and near to His house. And where is His honor? How few of us pay Him a daily visit? How few of us care for His intimate friendship? How the angels of God must marvel while engaged in adoring their Eucharistic King at His condescending love and at our base ingratitude, our lack of understanding, our cold and irresponsive hearts. We find time for our recreations, for our dear hobby, and for our friends, but most of us neglect our Divine Friend; the One who loves us so dearly and faithfully we pass by in silent neglect. Day and night He lives in our midst. We keep Him there in the tabernacle. He is our Prisoner of Love, and we, His custodians too often fail to cultivate His friendship by an occasional visit.

Years ago a priest visited a number of parochial schools to give vocational talks to the upper grades. As a matter of habit

he made use of the occasion to have a brief audience with our Lord in the Blessed Sacrament. Rarely did he find any of the parish clergy in church at the predieu. Of course, this may be coincidence or oversight on his part or they may have preferred a different time for their visit. The fact remains, however, that we need priests in the sanctuary who can lose themselves and their cares in blissful adoration. When Jacob " awaked out of sleep, he said: Indeed the Lord is in this place and I knew it not. And trembling he said: How terrible is this place! this is no other but the house of God and the gate of heaven! " For us the tabernacle will mean even more. Here we shall find the solution to many of our spiritual and pastoral problems, the way to priestly perfection, to priestly zeal and happiness, and to a friendship of the Most High. We shall learn to be crucified to the world, and to self love, and desire to be nailed to the Cross with Christ so that it may not be any longer we that live but He in us.

The art of communing with our Eucharistic Master is easily learned. He is present there, and as He once taught His Apostles how to pray so He will teach us. After a fervent act of adoration, we can elicit acts of faith, hope and charity and make a devout spiritual communion. Then we may use the breviary, a book of meditation or devotion, or recite the Rosary, or still better speak to Him as our heart suggests. St. Alphonsus holds that " among all devotions, after that of receiving the Sacraments, that of adoring Jesus in the Blessed Sacrament holds the first place, is the most pleasing to God, and the most useful to ourselves. " Naturally, for us priests the Holy Sacrifice of the Mass holds the first place, and our daily visits to the Blessed Sacrament will increase our devotion at Mass, and give our soul that sweet peace which God alone can give! "

In the " Rule of Life " which St. Alphonsus suggests to secular priests, he speaks of an after-dinner visit to the Blessed Sacrament and to the Blessed Virgin: " After the spiritual reading he shall pay a visit to the Blessed Sacrament. Many of the faithful are very exact in performing this exercise every day, and never omit doing so, no matter how they may be inconvenienced thereby, but it is rare, and even very rare, to find secular priests who do so. It must be confessed that Jesus Christ is unfortunate in His priests! All this comes from the little

love that priests have for him. He that tenderly loves a friend, seeks to see him as often as he can, especially when his visits are most agreeable to his friend. By this visit I do not mean only a few 'Our Fathers' said in passing and with distraction before the altar. It consists in occupying one's self during some time in making pious affections to Jesus Christ in the Blessed Sacrament, and in asking of him graces, especially the grace of final perseverance and of his holy love" (Selva, p. 432). Most of us, as I believe, are familiar with his excellent book "Visits to the Blessed Sacrament", and its occasional use would no doubt stimulate our Eucharistic devotion.

"One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord and may visit His temple" says the inspired writer. We priests need this frame of mind as we see divine faith decaying around us. We believe in the Real Presence. We preach it to the faithful. We defend it against unbelievers. Do we act accordingly? The just man liveth by faith. If so, our thoughts and affections should center around the Blessed Sacrament. If so, we shall become Eucharistic priests, Eucharistic adorers, and Eucharistic conquerers of the hearts of men. If so, we shall find all our solace, strength, and happiness in our Eucharistic Lord.

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SERMON FORMS.

By the term "sermon form" is meant the style and spirit, or character of a sermon, the mould in which it is cast. A sermon is preached to exert an influence. In this study of forms we are mainly concerned with the characteristic treatment of the subject, its rhetorical and spiritual cast, or the way in which the preacher exercises that influence.

Our Divine Lord used no set mould for His sermons. The Parable was a form frequently used, but He varied His style of preaching, sowing the seed, adapting His discourse to the nature of the truths He taught, and to the class of people He addressed. In general, however, we might call His preaching homiletic, that is, simple, informatory and explanatory.

The Apostles delivered what they had seen and heard with the simplicity and vividness of eye-witnesses. They repeated what they were taught in mostly narrative form and with the exception of Saint Paul, apparently did little developing of their spiritual work. That was their mission. They were witnesses to the Saviour. They described Him for posterity. Saint Paul alone amplified his revelation, not in the sense of adding to it, but in explaining it. Paul's style was rough, impressionistic, brilliant, exuberant, with the power of a thunderstorm, and just as inimitable.

Broadly speaking, we can divide the forms of sermons in three main classes; the homily, the instruction, and the formal sermon. There are, of course, subdivisions of each class. For example, there are the simple homily, as illustrated by Gregory, and the oratorical homily as exemplified by many of Bossuet's and Chrysostom's sermons. The parable is a form of the homily. There are the catechetical instruction (with its questions and answers) and the simple explanation of a doctrinal point. Festive occasions demand sermons longer and more elaborate than ordinary. The greatest variety is exhibited by the formal sermon, with its eulogy, panegyric, controversial, exhortatory and various festal sermons.

The Consistorial Decree of 1917 perscribed that all sermons must be scriptural, in nature sacred, and grave in manner of delivery.

The Code definitely provides in Canon 1344 for a "consueta homilia" on all Sundays and Holy days of obligation. Also, Canon 1345 demands a "brevis Evangelii aut alicujus partis doctrinae christianae explanatio", at Mass on Holy days of precept; Canon 1332 admonishes pastors to teach the catechism to the adult faithful on all Sundays and feast days of precept "sermone ad eorum captum accomodato"; and finally Canon 1347 says, in paragraph two:

> Divini verbi praecones abstineant profanis aut abstrusis argumentis communem audientium captium excedentibus; et evangelicum ministerium non in persuasibilibus humanae sapientiae verbis, non in profano inanis et ambitiosae eloquentiae apparatu et lenocinio, sed in ostensione spiritus et virtutis exerceant, non semetipsos, sed Christum crucifixum praedicantes.

In brief, the Church in her laws requires the homily, an explanation of Christian doctrine and catechetical instruction at definite, stated times. These, like all sermons, are to be preached in a manner accommodated to the intelligence of the people, and without vain ostentation.

The homily is probably the Church's first choice of sermons. The most ancient custom of the Church, its extensive use in the Roman Breviary, and its prominent mention in the Code seem to indicate that preference. It is the oldest form of Christian discourse; Christ used it, as did the Apostles. All the Fathers of the Church placed their benisons upon it; of all styles of preaching it has been the most profitable in every age.

Derived from a Greek word, meaning " to hold communion ", the word homily early came to mean an informal religious discourse. The practice of explaining in popular form the lessons of Scripture read in the synagogues had prevailed among the Jews, and the Christian adopted it from the earliest times.

From Origen's time to the present, says the Catholic Encyclopedia, a homily has meant a commentary upon some portion of Scripture, made without formal introduction, division, or conclusion. This is the accepted definition, in spite of the fact that homiletics is called the science that treats of all kinds of religious discourses. The homily is confined to the field around the sacred text; its form is expository, and its aim is to explain the literal meaning and evolve the spiritual significance of the text.

After the homily, we are not surprised to find that the catechetical instruction and the simple explanation of Christian doctrine receive exalted commendation from Popes and Councils and from the Code. There can be no doubt about their urgency or importance, though they too lack the formal trappings of an introduction and peroration. The command of Christ was to " teach ".

While naming the homily and the instruction expressly, the Code nowhere forbids the formal sermon. There is a place for the more elaborate discourse in religion. Saint Augustine points out that Our Lord and Saint Paul used several styles of preaching. The formal sermon may be described as one that employs more rhetorical and oratorical devices than the homily or instruction, such as the introduction and peroration; or one

that uses extensively the exhortatory or polemic appeal, and is not confined closely to the Sacred Scripture. Our great churches, with their pomp and circumstance of liturgy, invite a certain amount of formality in preaching.

As a matter of fact, the styles formal and informal merge easily. The homily and instruction may readily be expanded to the formal sermon without complete loss of character. The compilers of the works of Saint John Chrysostom have included among the homilies discourses that certainly have many of the qualifications of the formal sermon. And thus to-day it is a common practice to blend the homily and instruction with the formal sermon.

Within distinct and reasonable limits, therefore, the apostle has a choice of all sermon forms necessary for his message. No reasonably spiritual appeal, whether simple and homely, or enlightened and scholarly, is excluded; each, of course, in proper time. What the Church evidently does exclude besides, of course, the heretical, are that which is profane rather than spiritual; worldly rather than scriptural; the artificial, vain and abstruse rather than the honest, clear and simple.

We are able to observe how the greatest preachers treated the homily. Preachers like Chrysostom, Augustine, Gregory, Jerome and Bernard demonstrate to us that the homily can be forceful as well as plain, beautiful as well as simple, and that it is adaptable to almost all occasions, whether feast or fast days. We have space only for a few brief extracts. There is one perfect example among Gregory's. It is quoted in the Divine Office, in the Common of One Martyr. The Gospel chosen is the sixteenth chapter of Saint Matthew, verses twenty-four to twenty-seven, beginning: "If any man would come after me, let him deny himself, and take up his cross and follow me." The homily is from Gregory's thirty-second on the Gospels.

A HOMILY BY GREGORY.

Since Our Lord and Saviour came into the world as the New Man, He gave the world a new precept.

To our old life nurtured in vice, He applied the antidote of His newness. What else did the old carnal man consider but to cling to what he owned, to seize what he did not own, if he were able. If not, at least to covet it. But the Heavenly Physician, to each of

these occurring evils applied the opposite as a remedy. For just as in the art of medicine, heat is tempered by cold, and cold by heat, so Our Lord applied to sin its neutralizing remedy; for example, continency for the impure, generosity to the miserly, meekness to the choleric, and humility to the proud.

It is well known that when He gave new commandments, He said: "Unless you renounce all you possess, you cannot be my disciple." As if to say plainly: Let him who in the old life coveted another's goods, now dispense them to others. But listen to what He says in this Gospel: "Let him who will come after me deny himself." In the other case it was, "Let him renounce what he possesses." In this case we find we must renounce ourselves.

It is not perhaps always difficult for a man to leave his property, but it is always hard for him to leave himself. It is a small matter to relinquish what he has. It is a very great matter to abandon himself.

To all who come to Him, Our Lord's command is to renounce all possessions; because whosoever advances to the agony of conflict of Faith, undertakes a struggle with the spirits of evil. Now, an evil spirit possesses nothing of this world. We must therefore strip to fight the unclothed. For if one clothed fights the naked, he is quickly overthrown, because he affords his opponent a grip. What are all worldly possessions, in a sense, but bodily vesture. He therefore who engages the devil in conflict had better divest himself of all earthly trappings.

We can contrast with Gregory's sermon, Augustine's treatment of exactly the same subject. For his forty-sixth sermon of "New Testament Lessons" contains the following homily:

A Homily by Augustine.

Hard and grievous does that appear which the Lord enjoined, that "whosoever will come after Him, must deny himself." But what He enjoins is not hard or grievous. Who aids us that what He enjoins may be done? For both is that true which is said to Him in the Psalm, "Because of the words of Thy lips I have kept hard ways". And that is true which He said Himself, "My yoke is easy and My burden light. For whatsoever is hard in what is enjoined us, charity makes easy". We know what great things love itself can do. Very often this love is even abominable and impure; but how great hardships have men suffered, what indignities and intolerable things they have endured, to attain the object of

their love, whether it be a lover of money who is called covetous, or a woman who is called voluptuous?

And who can enumerate all the kinds of loves? Yet consider what labors all lovers undergo, and are not conscious of their labors: and then does any such one most feel labor, when he is hindered from labor. Since then the majority of men are such as their loves are, and that there ought to be no other care for the regulation of our lives, than the choice of that which we ought to love; why do you wonder, if he who loves Christ, and who wishes to follow Christ, for the love of Him denies himself? For if by loving himself man is lost, surely by denying himself he is found.

There is much more to the homily, but perhaps this extract will suffice to show Augustine's vein of thought.

A Homily by Jerome.

Saint Jerome's delightful little homily upon the text: "At that time Jesus said to His disciples: You heard that it was said to you of old, 'Love your neighbor, but hate your enemies'. But I say to you, 'Love your enemies'" (Matt. v) is obviously worth copying. He writes:

Many people in their fatuity, under-estimating the strength of the Saints, think that the things Our Lord commanded are impossible, and say that it is sufficient for virtue's sake, not to hate one's enemy: that to love them is more than human nature can attend to. . . . It will be observed, however, that Christ did not command the impossible, but the perfect.

That which David did for Saul and Absalom; Stephen, wishing to be anathema for the sake of his persecutors, these things did Our Lord teach and observe, saying: "Father, forgive them for they know not what they do".

In the matter of doing other good works, a man may occasionally plead an excuse, but he cannot excuse himself from loving. He may say, "I am unable to fast", but can he say, "I cannot love?" Some may say, "I cannot abide in virginity, I cannot sell all my goods and give to the poor", but can anyone say, "I am unable to love my enemies?"

Here is no question of feet tired with running, or ears with hearing, or hands dropping from work, and thereby attempting to be excused. It is not commanded us, "Go to the East and seek charity", or "Sail to the West and find love"; but within our own hearts, we are commanded to retire . . . and find what we seek.

We note how simply and intelligently these great homilists develop one idea. Saint Bernard's sermon on the Holy Name is recited in the clerical office of that Feast Day. It is terse, unctuous, brilliant, and written in sparkling Latin which it would be a pity to translate. It begins:

> Non otiose Spiritus Sanctus nomen Sponsi oleo comparat, cum ita doceat sponsam ad Sponsum clamare: Oleum effusum nomen tuum. Oleum enim lucit, pascit et ungit. Fovet ignem, nutrit carnem, lenit dolorem: lux, cibus, medicina.

The homily is from his fifteenth on the Canticles. The most famous passage reads:

> Aridus est omnis animae cibus, si non oleo isto infunditur: insipidus est, si non hoc sale conditur. Si scribus, non sapit mihi, nisi legero ibi Jesum. Si disputes aut conferas, non sapit mihi nisi sonuerit ibi Jesus. Jesus mel in ore, in aure melos, in corde jubilus. Sed est et medicina.

Compare it with the sermon on the Name of Mary, also by Bernard, placed in the Office of that Feast. The two are matched. The Divine Office, in fact, offers us a convenient way to compare sermons of the great preachers, preaching upon the same text, and topic, because various homilies on the Feast are inserted within the octave of each of the greater feasts, such as the Nativity, Epiphany and the Ascension.

There is no doubt that the question of form in a sermon is a practical one. The Church's command to preach a homily or instruction every Sunday to the people insures as far as possible an intelligently spiritual people. It is said that Bossuet's instructions on Christian Doctrine have converted more people than his mighty orations.

There is a curious example of the power inherent in the mere form of a sermon contained in II Kings 12. God sent the Prophet Nathan to accuse King David of murder and adultery. It was a dangerous mission. The Prophet said:

> There were two men in one city, the one rich and the other poor. The rich man had exceedingly many sheep and oxen. But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread and drinking of his

cup, and sleeping in his bosom: and it was unto him as a daughter. And when a certain stranger had come to the rich man, he spared to take his own sheep and oxen, to make a feast for the stranger, who was come to him, but took the poor man's ewe, and dressed it for the man who was come to him. And David's anger being exceedingly kindled against that man, he said to Nathan: "He shall restore the ewe fourfold, because he did this thing, and had no pity." And Nathan said to David: "Thou art the man."

Any other approach might have cost Nathan his life. But this short and simple parable struck David to his knees, as no weapon of Saul or Goliath had been able to do.

JOHN CASS.

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HYMN AT BENEDICTION OF THE MOST BLESSED SACRAMENT.

Qu. For Benediction of the Most Blessed Sacrament is it possible to use *only* the "Tantum ergo"? At Novena exercises in some places it is customary to have the Novena prayers and an English "collection hymn". *After* this is sung (and the collection taken up) the Blessed Sacrament is exposed while "Tantum ergo" is sung. Benediction follows immediately.

Resp. Unless a diocesan statute prescribes otherwise, there is no obligation to have any hymn sung before the "Tantum ergo". In the dioceses of England, Fortesque states that the "O salutaris" is obligatory (Ceremonies of the Roman Rite Described, page 259). However, two incensations of the Blessed Sacrament are prescribed, one after the Host has been exposed in the Ostensorium and the other at the "Genitori". If the "Tantum ergo" only is chanted, the two incensations may come inconveniently close, even though incense is not put in the thurible for the second incensation. From a purely practical viewpoint, it would seem that a short hymn or antiphon in honor of the Blessed Sacrament would add to the beauty and harmony of the service.

Book Reviews

AN ESSAY ON NATURE. By Frederick J. E. Woodbridge. Columbia University Press, New York. 1940. Pp. x+351.

The priest or apologist endeavoring to grapple with Naturalism, and somewhat bewildered by the vagueness and variety of its expressions, will seize eagerly on source-material of this kind because it promises to give tangible form to the philosophy underlying the great absorbing heresy of the day. Expectation is heightened by the fact that such an admittedly able exponent as Professor Woodbridge has undertaken the task of enlightenment.

His first problem is to identify " nature ". Although this becomes the main objective of the essay a careful search reveals that the closest approach to a definition seems to be that she (the Professor thinks the use of " it " indecent) is " a polarized circumstance, one pole being an environment and the other an individual agent of some sort, and all so integrated that the polarized duality cannot be a dualism of original opposites, magically interacting ". Unlike many contemporary writers, however, the author frankly admits that this may be nothing more than a jumble of words, and he explains elsewhere that he is not a dualist in the sense of regarding man as distinct from nature. Between the two there is unbroken continuity and an " intimate reciprocity ". Here undoubtedly is a fundamental tenet common to all of his school.

One is agreeably surprised to learn that the only real dualism is that of the natural and the supernatural. On this assumption the book is divided, the first four chapters being devoted to nature as the field of knowledge and the last chapter dealing with nature as a condition for the pursuit of happiness. Theology is relevant only to the latter, and the gap is bridged by faith, not knowledge. Due to increasing ambiguity, and sometimes apparent inconsistency of language, it is even more difficult to disentagle any exact notion of the supernatural. We are told, for instance, that it may even be called natural but only by play upon words, as one might say that it is natural for a woman to try to improve on nature by the use of cosmetics. This makes it artificial enough, but it becomes even more evanescent when it is compared to depth in a mirror or " perspective ". Nevertheless, in some such attenuated form it is declared " indispensable ", and refusal to give it allegiance is denounced as " the one unforgiveable sin ". The end result of the reasoning here seems to give a completely inverted picture of the real order with the supernatural somehow depending on nature rather than the reverse.

In fairness it should be added that the above is not a typical sample of the thinking in this essay which, despite its lapses, contains much wisdom and orthodoxy. Even though one may not be interested in its more technical parts, such as the explanation of the optical theory of space, it should be read if only for its " instructive nonsense " and technique of presentation. It represents a point of view that is becoming more and more dominant in the educational field. It likewise embodies doctrines the casting out of which will require not only " prayer and fasting ", but also a very vigorous refutation from the clear and sound principles of scholastic cosmology and theology.

SANCTITY IN AMERICA. By the Most Reverend Amleto Giovanni Cicognani. The St. Anthony Guild Press, Paterson, N. J. 1941. Pp. 228.

This a second edition of the unprecedented volume by the Apostolic Delegate to the United States.

His Excellency has added more than fifty pages of new matter. This new section begins with an "American Martyrology ", which is followed by short accounts of the lives of priests and religious who proved their loyalty to the Faith in this country. The list, of course, is not complete, and in his Preface the author states that he has " purposely omitted the names of some persons who have been renowned for their sanctity in recent years, and whose virtues were undoubtedly outstanding, in order that the first judgment in so delicate a matter might be left to the diocesan ecclesiastical authorities."

The book appeals to clerics and laity, inasmuch as every man will find in it the way to true happiness which all seek, exemplified by a personage that has a particular appeal. Varied and ample matter for edifying reading and meditation is given, and the author has done a notable service to the Catholics of this country in presenting a volume which shows that the Church has made real progress in America.

SOCIAL CONDITIONS IN INDUSTRIAL RHODE ISLAND: 1820-1860. By Joseph Brennan, Ph.D. Washington, D. C., Catholic University of America Press. Pp. x+181. Price, $2.00.

This doctoral dissertation considers a more than ordinarily interesting historical period. Any colonizing period is of interest, but the fusion of racial strains with their varied customs plus an industrial revolution add greatly to the interest a consideration of such a period can arouse.

Rhode Island and Providence Plantations, as the state and seal still styles the territory, was founded in 1635 by Roger Williams who had

been banished from Plymouth Colony because he objected to governmental interference in religious matters. The pioneer settlers of other towns now prominent in the state were likewise exiles for conscience's sake. With such a background, differences of opinion about colony management were not unexpected.

The change from commerce and shipbuilding to manufacturing was the first major issue to disturb the settlers. The period considered by Brother Joseph was the most active in the establishment of the textile industry in the state. Concomitant with such a drastic alteration of the inhabitants' industries must, of necessity, come a change in their way of life. The effects of this change with regard to the laboring classes, their leisure and general social thought, and the changes brought about in the laws of the state are each considered on the evidence of contemporary records. The chapter devoted to "The Status of Religion" is based, in great part, on the published sermons and pamphlets of the leading ministers of the day. This recalls to our minds the custom then prevalent of extending one's remarks beyond the circle of the small Sunday congregations then to be found in the state's churches. Since the Baptists made the first great effort to evangelize the territory, these pamphlets and broadsides possess an anti-Catholic flavor which was overcome not only by the growing number of Catholic immigrant workers, but also by the personality and tact of some of the early Bishops and priests. It was also to be expected that the Catholic educational system would suffer from such a spirit but that, too, in later days has been modified beneficially.

LIFE AND WORK OF PRINCE DEMETRIUS AUGUSTINE GALLITZIN. By Rev. Peter Henry Lemcke. Translated by Rev. Joseph C. Plumpe. Longmans, Green & Co., New York City. 1940. Pp. xxi+257.

This biography was written eighty years ago by the friend, confessor and successor of Father Gallitzin. Father Plumpe adds a biographical sketch of the author that is not the least valuable part of the volume. He is the man of whom the late Dr. Lawrence Flick wrote, "Father Lemcke had similar ideas to those of Gallitzin before he joined him, and found Gallitzin's work a corroboration of his views. . . . Their work is unique and will ever stand out prominently in the history of the Church in the United States; and their names will ever be linked as the Apostles of the Faith in the Allegheny Mountains."

Timid as a youth, Gallitzin became a dauntless pioneer missionary who faced the hardships of mountain wildernesses, misunderstanding, vengeful enemies and overwhelming debt with equanimity and profound trust in God. He became the beloved pastor of his flock,

but because he loathed sham and denounced it with biting sarcasm, some few labeled him a haughty aristocrat and declared him proud and imperious. Father Lemcke gives a fine picture of the man. Inspiring, amusing, charming and quite a bit old-fashioned the book will be enjoyed by most readers. To illustrate the charity of the Prince, Father Lemcke tells how it was necessary for the housekeeper to hide his shirts to keep him from giving them to itinerant beggars. When appeals were made to him, he was obliged to ask his housekeeper who would produce an old worn-out garment. The recipient would go away grumbling, and the old gentleman would likewise grumble, remarking that as for old rags the petitioner already had them. The only thing he called his own was a cassock-like topcoat with a short collar which he called his *roquelaure*.

Woven through the biography is an excellent delineation of the Prince's mother, who retired from social life to devote herself entirely to study and the training of her children. He also presents an interesting picture of pioneer conditions in Western Pennsylvania. Above all, he succeeds in proving that Father Gallitzin was a truly great man.

KINDLY LIGHT. A second Cardinal Newman Prayer Book. By Daniel M. O'Connell, S.J. New York, America Press. Pp. 346.

This is another volume of excerpts from the beloved Cardinal's writings, changed betimes, so the author tells us, to stand alone as prayers or as the basis of meditations. In it are found finely chosen examples of Newman's style, as well as evidences of his depth of mind and keen insight for religious ideas. No single parts can be taken as more outstanding than others as all seem equally well chosen and presented. The format of the book makes for easy reading although we venture to differ with the writer of the jacket " blurb " that it is a size " convenient for a compact ". We rather recommend it as a bedside volume to those who would close the day with a word with God.

Book Notes

Happiness in Marriage by Rev. Albert H. Dolan, O.Carm. tells how this all important ingredient of married life may be achieved and increased. In simple and direct question and answer form, the author discusses what marriage is, its unity and permanence, the preparation that is necessary, and some of the reasons for failure or success in marriage.

Father Dolan wrote particularly for the guidance and instruction of young people. The book is particularly suited for high school boys and girls, but it will be helpful for those who have made arrangements for their marriage. Selfishness, he declares, is the main cause for failure in marriage, and in clear, concise language he develops this cause, and tells the "secret" of success. The priest, too, will find many a helpful hint for his instructions in this little volume. (The Carmelite Press, Englewood, N. J. and Chicago, Ill. Pp. v + 82.)

The Macmillan Company has reissued its well conceived and attractively printed *The Sick Call Ritual*, compiled and translated by Rev. James Greenan, which was originally published in 1926. The ritual prayers that can be used advantageously in the vernacular appear in translation on opposite pages to the Latin. The rubrics are in English. The book can be especially recommended to seminarians, and will be found helpful by the newly ordained priest. (New York City. Pp. 281.)

There is a rather popular interest in the works of John Donne just now, due probably to the title of Mr. Hemingway's "best seller". Scholars rather than poseurs, however, will read *Ignatius His Conclave of His Inthronisation in a Late Election in Hell* which Columbia University Press has reproduced in facsimile from the 1611 edition. Professor Charles M. Coffin adds an introduction which contains some excellent notes on the pamphlet.

The satire is an attack on the Jesuits for encouraging tyrannicide. Donne hardly likes the Jesuits. He brings his pamphlet to a close with "An Apology for Jesuites" beginning, "Now is it time to come to the *Apology for Iesuites*: that is, it is time to leaue speaking of them, for hee fauours them most, which saies least of them; Nor can any man, though hee had declaimed against them till all the sand of the sea were run through his houre-glasse, lacke matter to add of their practice", and ending, "It will come to pass shortly when as they haue bene disspoyled and expelled at *Venice*, and shaked and banned in *France*, so they will bee forsaken of other *Princes*, and then their owne weakenesse will be their *Apology*, and they will grow harmelesse out of necessity, and that which *Vegetius* sayd of chariots armed with sithes and hookes, will be applied to the Iesuites, *at first they were a terror, and after a scorne.*" (New York City. Pp. xxiv; viii + 149.)

A shutin for many years, Clara M. Tiry has written a book calling upon the sick to follow joyfully in the footsteps of their crucified Master. *Happy Hours With Christ* is a series of meditations that first appeared in the columns of *Our Good Samaritan*, the publication of Milwaukee's Apostolate of Suffering. The twenty-seven meditations are supplemented with three reflections, a prayer, a pious practice adapted to the invalid, a resolution, a short spiritual communion, an aspiration, and a concluding prayer taken from the liturgy. It is the hope of the author that the meditations will "help the afflicted to appreciate more highly the inestimable privilege of suffering and the important work entrusted to them by Christ of Whose Mystical Body they are the privileged members."

This is a book that the considerate priest will welcome for the sick of his parish with the knowledge that it will be of real assistance to them. It would be a real act of charity to lend or give the book to those who are not in a position to buy it for themselves. (The Bruce Publishing Company, Milwaukee, Wis. Pp. xviii + 187.)

The Report of the Proceedings and Addresses of the First Annual Meeting of The Catholic Conference of the South, edited by Rev. Francis Byrne,

S.T.D. of Richmond, contains some very interesting reading. Disappointing, however, is the report of the Fourth Session, "The Church and the Negro". Father Warren's paper and the various discussions are quite superficial, and apparently no attempt was made to delve deeply into the problem. For example, a lawyer of Atlanta in the discussions said, "How can you help the Negro? You can employ him in jobs which are historically Negro jobs. You clergy can get up early and say a five o'clock Mass so that Negro servants can get on the job in time and still keep up the practice of their religion. You can help the Negroes develop their own leadership in Negro enterprises, help them to buy homes, build Negro businesses, form their own credit unions, aggregate their own capital, and form their own separate society. The Negro's need is desperate, as the need of all the South is desperate.... Well, the North will never get off our necks, but if it wants to help out a part of us, it can aid in the manner above set forth."

Father Cunningham's paper and the discussions on spreading the Faith in rural communities are enlightening and interesting, as is Professor McHatton's remarks on the cooperation of labor, agriculture and industry in the South. The sessions on Catholic education and lay organizations also brought out interesting ideas. Bishop Gerald O'Hara's addresses on "The Church in the South" and "The Church and Social Reform" are excellent. We recommend *The Catholic Conference of the South* to Northern priests who are interested in the problems of the South, many of which are also problems in their own vicinity. (C. C. S. Headquarters, 810 E. Grace St., Richmond, Va. Pp. v + 132. Price, $1.00.)

Benedictine Monasticism is Sister M. Alfred Schroll's doctorate dissertation, and is a study of the commentaries on the Rule made by Paul the Deacon (VIII century) and *Magister* Hildemar (IX century). From her research she presents chapters on The Material Organization, The Monastic Household, Discipline Within the Monastery, The Monk's Day—Devotional and Intellectual, Social Characteristics of the Community Life, Liturgy and Spirituality, Asceticism and Ideals.

The aim of the author was "to present the aims and ideals set up as the goal, the spirit and means to be utilized in the attainment of the end, and, in as far as possible, the material, social, and cultural levels in which these ideals are to be striven for." She has succeeded fairly well, but it must be remembered that it is a historical rather than religious or ascetic study. It is written in the usual dissertation style with a multitude of footnotes. A well selected bibliography and a fair index add to the value of the volume. (Columbia University Press, New York. Pp. 215.)

The Paulist Press has taken Father Martin Scott's *Marriage*, which first appeared ten years ago, and added a discussion club outline of 22 pages by Rev. Gerald C. Treacy, S.J. The text too has been revised; for instance, the divorce record of America for the years 1929 to 1937 is given in the chapter on Divorce. Directors of study clubs will do well to examine this new edition. (New York. Pp. 122.).

From six to seven thousand deaths occur each hour. The Very Rev. Joseph Kreuter has written *Do You Remember the Dying?* to encourage clergy and laity to pray for the dying. The pamphlet gives information regarding The Pious Union of St. Joseph for the Dying, The Little Company of St. Joseph, The Victim Souls of the Sacred Heart of Jesus, The Apostolate of Suffering, and the Apostolate To Assist the Dying. (St. John's Abbey, Collegeville, Minn. Pp. 30. Price, 10c. single copies.)

Greek Popular Religion by Martin P. Nilsson is a study of what the countryman and the ordinary city dweller of ancient Greece believed and practiced, which were quite different from the beliefs of the great philosophers.

Mr. Nilsson presents his findings under seven chapter headings: The Countryside, Rural Customs and Festivals, the Religion of Eleusis, the House and Family, the Cities and the panegyreis, Legalism and Superstition, and Seers and Oracles. Not the least interesting feature of the study is the tracing of survivals of the old superstitions down to the present. The book is evi-

dence of fine scientific research and study, but its appeal is not limited to the schoolman. Priests will find the subject matter interesting and instructive and will get clear ideas of many festivals and observances, the names of which were familiar from seminary days but concerning which the ordinary text-books contained precious few facts. The chapter on the Eleusinian cult is particularly interesting, and Mr. Nilsson handles controverted points exceptionally well. Catholics will not agree with the author on a number of his ideas concerning religion. He apparently does not believe in a supernatural religion, and like so many who study "comparative religion" he places a greal deal of importance on superficial resemblance. (Columbia University Press. 1940. Pp. xviii + 166.)

The Trappist Monastery, Gethsemane, Kentucky, has published a set of six pamphlets which should appeal to priests. Particularly is this true of *A Trappist Tells of The God-Man's Double.* This will do very nicely for meditation or spiritual reading. *A Trappist Cries: Say "Fiat" and Remake Your World* is addressed to those who are in distress, and advises the reader to follow the Model and avoid the muddle. For Catholic girls and women is *A Trappist Exclaims: Life is a Divine Romance,* and the argument is God is God and Love and Life, and that is why life is a divine romance. For men, *A Trappist Asks: Are You?* presents some personal, practical and pertinent questions. Are you a moth or a man? Are you going native? Are you bribing the Judge? and Are you using your head? are some of the questions asked that should provoke some healthy thought and meditation. *You Can Set the World on Fire* tells of the assets of a soul in the state of grace, while *A Trappist Asks Catholic College Graduates "What's Wrong?"* poses some questions, and in the presentation suggest some answers that should help correct a distressing condition. The pamphlets are uniform in size (3½ x 6 inches), average 50 pages, and single copies cost 10c. This is a well written and helpful series of pamphlets which should receive a hearty welcome from priests and laity.

Father Anthony Thorold wrote his *Conversation With God* to provide simple spiritual nourishment for English Catholics who, in a time of acute anxiety wish to place their whole trust in God, and "yet who experience a sense of unreality in His Paternal Providence when faced with the chaotic pattern of events which have robbed the most humdrum life of all normality." Emphasis is laid on the fact that from the Mass the Catholic will draw that support so urgently needed if he is to stand up effectively against the organized effort now being made to dethrone Christ from the hearts of men. The last chapter stresses the importance of the prayer of simple recollection, quoting St. Teresa of Lisieux, "I say just what I want to say to God, quite simply, and He never fails to understand." (Sheed & Ward, New York. Pp. vii + 95.)

Then Jesus Said is a companion volume to Father Paul Blakely's *Looking On Jesus.* (The America Press, New York. Pp. ix + 140.) The present volume is a series of simple reflexions on the Gospels for the Sundays and principal feasts of the liturgical year. There is nothing critical, no deep research, no striving for effect in these reflexions, but in them can be discovered the way to true happiness which all men seek.

St. Bonaventure's De Reductione Artium Ad Theologiam is Sister Emma Therese Healy's dissertation for the doctorate in Philosophy at St. Bonaventure College. It is divided into four parts. Part one gives an outline of the life and works of the Seraphic Doctor, the occasion and sources of the *De Reductione.* Part two gives the text with translation and a graph. This is followed by a commentary on the "Four Lights"; *Lumen Exterius, Lumen Inferius, Lumen Interius* and *Lumen Superius.* Part four treats of the relation of philosophy to theology, the theory of the "Reductio" and the "Reductio" proper.

Sister Emma had the direction of competent Franciscan scholars in the preparation of her thesis and has produced a worthwhile volume. While it is weighted down with the usual "scholarly" footnotes, the commentary goes into greater explanation than is usual which makes it more valuable for all except those interested merely in the Latinity or the history. The book

may be obtained by addressing Villa Maria College, Erie, Penna.

Thunder From The Left by Reverend John A. O'Brien, Ph.D., has the subtitle "The Story of Marxianism in Action". The second and third chapters appeared as articles in THE ECCLESIASTICAL REVIEW last year, although the customary courtesy line seems to have been omitted. Those who read the articles will have a very good idea of Dr. O'Brien's purpose and method. There is little in the book that has not been said before, but it is an excellent synthesis of atheistic communism in action. (Our Sunday Visitor Press, Huntington, Indiana. Pp. 338. Price, $1.50.)

Father Raoul Plus in his *Dust Remember Thou Art Splendor* calls attention to the fact that on the day of our baptism we were born to a royal state. He deplores, however, that many possessing this incalculable spiritual wealth persist in living on a pauper's level, utterly oblivious of the fortune that is theirs. This incomparable treasure is carried in earthen vessels; it requires courage to keep it intact, prudence not to expose it to danger. This little book can be a source of true inspiration. The five short chapters were given by Father Plus as radio talks in February, 1940. The translation is well turned by two Sisters of Notre Dame in Cleveland. (Frederick Pustet Co., Inc. New York City. Pp. 91.)

Books Received

IGNATIUS HIS CONCLAVE or His Inthronisation in a Late Election in Hell. By John Donne. Introduction by Charles M. Coffin. Columbia University Press, New York City. 1941. Pp. xxiv; viii + 149. Price, $1.60.

UN PROBLÈME PLOTINIEN l'identification de l'âme avec l'Un dans la contemplation. By Reverend Maurice Burque, S.M.M. Revue de l'Université d'Ottawa, Ottawa, Canada. 1939. Pp. 42.

THE PLAIN TRUTH. A Pocket Resume of Catholic Belief. By the Reverend Isidore O'Brien, O.F.M. Saint Anthony Guild Press, Paterson, New Jersey. 1940. Pp. 44. Price, 5c.

NATIONAL LITURGICAL WEEK. Held at the Cathedral of the Holy Name, Chicago. October 21-25. Edited and published under the auspices of the Benedictine Liturgical Conference, Newark, New Jersey. 1941. Pp. xi + 251. Price, cloth, $2.00; paper, $1.50.

CATHOLIC EXTREMISM. By the Reverend Paul Hanly Furfey. The Preservation Press, Silver Spring, Maryland. 1941. Pp. 39. Price, 10c.

THE BOOK OF THE MIRACULOUS MEDAL. By a Vincentian Father. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. 109. Price, $0.50.

HAPPINESS IN MARRIAGE. By the Reverend J. Leo McGovern and R. H. D. Laverty, M.B., B.Ch., B.A.O. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. 106. Price, $0.90.

THE GOD OF REASON. By J. K. Heydon. Sheed & Ward, New York City. 1940. Pp. v + 151. Price, $2.00.

SAINTS CYRIL AND METHODIUS: APOSTLES TO THE SLAVS. By the Reverend Cyril J. Potocek. With Preface by the Right Reverend Stanislaus F. Gmuca, O.S.B., and Foreword by George Waskovich, Ph.D. P. J. Kenedy & Sons, New York City. 1941. Pp. 172. Price, $2.00.

HOLDING UP THE HILLS. The Biography of a Neighborhood. By Leo R. Ward. Sheed & Ward, New York City. 1941. Pp. vi + 202. Price, $2.50.

WINGS OF EAGLES. The Jesuit Saints and Blessed. By the Reverend Francis J. Corley, S.J., and the Reverend Robert J. Willmes, S.J. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xiv + 206. Price, $2.50.

L'ARGUMENT DE PRESCRIPTION. Par Jean-Léon Allie, Oblat de Marie-Immaculée, docteur en théologie. Dissertationes ad gradum laureae in facultatibus ecclesiasticis consequendum conscriptae. Les Éditions de l'Université d'Ottawa, Canada. 1940. Pp. 219. Prix, $2.25.

BACK TO CHRIST. By the Most Reverend John J. Swint, D.D., LL.D., Bishop of Wheeling. The Church Supplies Company, Wheeling, West Virginia. 1941. Pp. 86. Price, $0.75.

THUNDER FROM THE LEFT. The Story of Marxianism in Action. By the Reverend John A. O'Brien, Ph.D., Campion Hall, Oxford University. Our Sunday Visitor Press, Huntington, Indiana. 1941. Pp. 338. Price, $1.50.

HAPPINESS IN MARRIAGE. How to Achieve and Increase It. By the Reverend Albert H. Dolan, O.Carm. The Carmelite Press, Englewood, N. J. 1940. Pp. v + 82. Price, cloth, $1.00; paper, $0.25.

MARRIAGE IN CHRIST. The Rite of Marriage Newly Translated with an Introduction. By the Reverend Richard E. Power. The Liturgical Press, Collegeville, Minnesota. 1941. Pp. 45. Price, single copies, 10c.

DUST REMEMBER THOU ART SPLENDOR. By the Reverend Raoul Plus, S.J. Translated from the French by Sister Mary Bertille and Sister Mary Saint Thomas, Sisters of Notre Dame, of Cleveland, Ohio. Frederick Pustet Company, Inc., New York City. 1941. Pp. 91. Price, $1.00.

VOICE AND DELIVERY. Training of Mind, Voice and Body for Speech. By William R. Duffey, M.A., Professor of Speech, Marquette University. By Herder Book Company, Saint Louis, Missouri. 1941. Pp. xii + 417. Price, $2.50.

VIA CRUCIS. By the Reverend Peter Moran. Hymn for the Stations of the Cross. By the Reverend B. D. Hill. The Stations of the Cross. By Harry E. Donohue, Sculptor. The Paulist Press, New York City. 1941. Pp. 31.

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE. Annual Report for 1940 of the Division of Intercourse and Education. By Nicholas Murry Butler, Director. Carnegie Endowment for International Peace, Washington, D. C. and New York City. 1940. Pp. 60.

CHORUSES IN OCTAVO FORM:—

POSTULA A ME. Festival of Christ the King, for S. A. T. B. By Dom. Dominico Gickler, O.P. 1941. Pp. 8. Price, $0.15.

ALLELUIA. S. A. T. B. By Richard Keys Biggs. 1941. Pp. 9. Price, $0.15. J. Fischer & Brother, New York City.

CHORUSES FROM THE PASSION. According to Saint Matthew for Palm Sunday and according to Saint John for Good Friday. For T. T. B. B. Arranged by the Reverend Carlo Rossini. J. Fischer & Brother, New York City. Pp. 11. Price, $0.40.

MISSA SALVE REGINA. For T. T. B. B. or T. T. B. By J. G. E. Stehle. Arranged by Philip G. Kreckel. J. Fischer & Brother, New York City. 1941. Pp. 36. Price, score, $0.80; voice parts, .35 each.